

MISSION BULLETIN



傳教學誌

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COVER: Ancient method of hulling rice or grinding flour is still used in Sarawak. The stone mortar and wooden pestle cost little; numerous hands make labor no problem.

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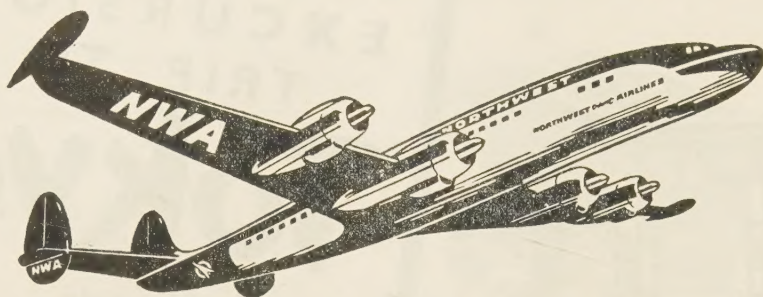
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JUSTICE

IN the issue of February 19, 1956, Hai Sing Pao, Singapore, there appeared an item which should command the attention of all missionaries, an article on catechists. After mentioning the important position held by a catechist, the writer points out that the Protestant missions have been more realistic in this matter than have the Catholic missions. Whereas too often the Catholic catechist is one of comparatively little schooling and has received no special training for his task, the Protestants always have their training schools for catechists or lay evangelists. Moreover, these lay evangelists go into the most out-of-the-way places, places where a Catholic catechist is seldom if ever seen. Finally, the writer touches upon what to us seems to be the crux of the question, the salary paid to the catechist. His statement that catechists, in general, are woefully underpaid can scarcely be challenged. How, he asks, can a man live on the salary paid, or raise his family in decent comfort? What of sickness and old age? While school teachers and other professions have vacation periods, the catechist must be on the job 365 days of the year, and often into the night.

The questions raised by this writer call for our serious consideration. The success of a business concern is inseparably bound up with its personnel and management. Missionary endeavour is like to a business concern, seeking profit, not in dollars and cents, but in souls won to God. Surely, we should be just as realistic, just as sensible in the conduct of mission affairs as is the business man in handling his business. When the business man hires help he checks their capabilities then pays according to those capabilities, all of which become assets of his business. He knows that an efficient staff is indispensable. He also knows that he will not get first-rate help at cut-rate wages; competitors would soon hire his help away from him.

As regards mission catechists no one will question the need for them or the immense assistance they render. The missionary who has one or more well qualified catechists is indeed fortunate. Why do we not have more? Could it not be that the wage offered is unable to attract the high grade material needed? To expect a highly educated, talented man to work for subsistence pay is expecting too much.

The Popes, from Leo XIII on down, have been particularly insistent on the obligation of paying a living, a family wage. This is an obligation in justice. We know that justice takes precedence over charity when there is question of a debt owed to another; we must first discharge our strict obligation in justice before we may use any of our money towards charity. It would be sheer hypocrisy to demand that employers in the business world adhere to this principle and then fail to base on it the administration of church activities. When the missionary employs a catechist he is forthwith bound by the directives of the Holy See as regards the payment of a living, a family wage. To the objection that this would be impossible, that paying such a wage would take the money needed for charitable activities, the only answer is that we too are bound by the basic principles of Catholic ethics, that the obligation of paying a living wage takes precedence. Catechists are human beings; they do not abdicate inherent human rights by the acceptance of mission employment. They deserve and must receive a just wage. "There is a dictate of nature more imperious and more ancient than any bargain between man and man, that the remuneration must be enough to support the wage-earner in reasonable and frugal comfort. If through necessity or fear of a worse evil, the workman accepts harder conditions because an employer will give him no better, he is the victim of force and injustice." (Leo XIII—The Condition Of Labor)

Report On The Catechetical System In The Parish Of Azangaro, Puno, Peru

Thomas W. Verhoven, M.M.

(This report, mutatis mutandis, can be of great interest and utility to missionaries in Asia. — Ed.)

There are three types of catechists:

1. The resident catechist:

- a) receives a salary;
- b) works in the parish office;
- c) instructs the Indians in preparation for Matrimony;
- d) prepares the sick for the last sacraments.

2. The head catechists:

- a) receive a salary;
- b) are directors of all the field catechists;
- c) organize with the priest director all new groups of field catechists;
- d) have a special section of the parish to cover; visit all field catechists as often as possible; help them increase the number of people under instruction; deal with the lieutenant governor or farm administrator in an effort to increase their cooperation;
- e) examine the Indians under instruction when they are ready for First Communion, and take down the data in order to look for their baptism certificate;
- f) visit the schools in the outlying dis-

tricts to examine the children when the teacher has prepared them for their First Communion, and secure the necessary baptismal date;

g) report to the priest director the activities of each field catechist;

h) have a retreat day once a month on First Fridays.

Three work in the parish of Azangaro looking after about twenty-three schools and over 150 field catechists, at a total cost of forty dollars a month.

3. Field catechists:

- a) are all volunteers with no salary;
- b) are two in number in every Indian settlement and farm, or more if the number under instruction demands it;
- c) bring in their class when it is ready for First Communion;

N. B. It is much better for the Indians to come in for the reception of the sacraments to get them accustomed to the idea of practicing their faith in the parish church.

- d) assist at the two monthly meetings in the parish;
- e) obey the catechetical constitutions which they drew up:

- 1. General Communion six times a year: New Year's Day, Easter, Pentecost, National Independence Day, Assumption

Day and Christmas.

2. If a catechist should die, an eight day Mass will be celebrated for the repose of his soul with general Communion of all the catechists.
 3. If a catechist gets intoxicated, for the first offense the punishment is two days of work on church grounds, for the second offense three days of work, and the third time dismissal.
 4. If a catechist commits any public scandal against the sixth commandment, he will be immediately dismissed.
 5. If an Indian, who is living in concubinage, is chosen as a field catechist, he will be given two months to get married.
 6. Each catechist must promise to teach the doctrine free and live according to the constitutions.
- f) if seed could be given the catechist for his land this would be helpful; to give money would ruin the system.

N.B. A field catechist does not have to know the doctrine in the beginning. The majority of them only learn it after they begin to teach. They should be able to read the catechism. They should teach in Quechua.

How To Set Up Classes In The Doctrine

1. Head catechist arranges day for meeting.
2. Mass and sermon.
3. Election of catechist and helper.
4. Place of classes.
5. Acta.

There are two classes of Indians economically speaking, those who own their land and live in Indian settlements called "parcialidades", and those who live on large farms called "haciendas". Those who own their land are under the jurisdiction of a lieutenant governor called "teniente", and those who live

on farms are under the jurisdiction of a farm administrator called "mayordomo".

To set up classes one must work through the lieutenant governor and farm administrator. Before working with the farm administrator it is best, if possible, to speak personally with the owner of the farm securing permission to establish catechism classes.

Head Catechist Arranges Day For Meeting

A priest with the assistance of the head catechist sets up classes. The head catechist visits each place where there is an Indian settlement or farm, and he speaks with the lieutenant governor or farm administrator about the possibility of beginning classes. They agree on a certain day when the priest will visit them, at which time all the families will be present, notified beforehand by the lieutenant governor or farm head as the case may be.

Mass And Sermon

On the day of the meeting the priest celebrates Mass for the people, and gives them a talk telling them of the necessity of saving their soul, and the means by which they can do it, learning to pray, the mysteries of faith, reception of the sacraments, etc. At the end of the sermon the priest asks the people if they want classes established. When that is decided upon, the day or days and time is chosen. It is best to have a separate time for adults and a separate time for children. Whatever time is most convenient for them is the time to have classes and the length of time.

Election Of Field Catechist And Helper

Next comes the question who will teach the doctrine? The priest will explain what kind of a man is needed, one who is married with a good character. The people will suggest one with the lieutenant governor or farm administrator. The one elected usually accepts, if not, the priest gets the people to elect another one in the same way. A helper for the catechist is elected in the same way. The helper is used to teach one section of the class, those who do not know how to pray, while the other catechist teaches the questions in the doctrine. The helper also substitutes if the first catechist cannot be there for classes at times. In some large classes there are as

many as two or three helpers teaching different sections.

After the election the priest tells the people that they must respect the catechists for they are taking the place of a priest, and at the same time he reminds the catechists that they must conduct themselves well realizing their position and responsibility.

The catechist with his helper are given each a "carnet", which is a card with the catechist's name, place where he will teach and signature of the pastor, which signature will be renewed every six months giving the catechist permission to continue for a similar period of time. After that the teaching material, a catechism in Quechua and a small Bible History booklet, is given each catechist and helper. They are told when the next meeting of the field catechists will take place in Azangaro.

Place Of Classes

The priest asks the people where they could have classes. If there is a small chapel nearby, and there usually is, that is where classes will be held. If not, perhaps an empty room nearby or the fiscal school could be used with the permission of the teacher, until a chapel is build by the people.

In case there is no chapel a committee is elected by the Indians to construct one (adobe walls and thatched roof).⁴ As a rule the people are very willing to build one. About nine small chapels have been built within the parish during the last year, bringing the number to about forty-five.

Acta

Finally the making out of the "acta", that is a paper on all that has transpired during the meeting of the families, will end the reunion. It gives the final touch to the meeting, and it also gives all involved a sense of responsibility, a sense of obligation that they must comply with what they promised. All concerned sign it, for instance, those who were elected catechists, those who were elected for the construction of the chapel, the lieutenant governor or farm administrator, the head catechist and priest. The making out of the paper is a very important act, and should never be left out of the procedure for establishing classes, since it is according to the custom

and mentality of the Indians. A copy is left with the lieutenant governor of farm administrator and one given to the pastor.

N. B. In many places the head catechist can start classes on his own, because of the good will of the people. The head catechist explains what is needed to the lieutenant governor or farm administrator, and they with the head catechist form classes. The priest follows up with Mass and sermon some other day. If possible, on such occasions the head catechist takes the kerosene movie projector to give slides on the life of Christ to attract the people. The head catechist with the families draw-up the "acta", which is given to the pastor, so that a record can be kept of the new field catechists.

If the first catechist and helper do not comply with their promises, the head catechist will bring it to the attention of the priest, and the field catechist is called in to give an account. If he does not wish to teach, then his "carnet" and teaching material are taken away, and another catechist chosen. This has happened rarely, and even when this has happened another field catechist and helper were readily found.

Procedure for A Field Catechist's Meeting

1. Prayer. Our Father and Hail Mary in Quechua.
2. Two religious songs from the Quechua catechism.
3. Reading in Quechua from the Bible History booklet by one of the field catechists. The catechists prepare it one week in advance.
4. The priest will tie-up what the catechist read from the Bible History booklet with the corresponding part in the catechism, so that the catechists can explain it to their class, e.g., the story of the Last Supper with the corresponding part of the catechism on Holy Communion and the Mass. At this point charts are used to illustrate the doctrine.
5. Two religious songs from the Quechua catechism.

6. Pep talk telling them of the good work they are doing for souls. At this point the priest corrects some false ideas they have about the faith, e.g., that it takes all day to prepare oneself for confession and to recite the penance, that one must remain in church half the day after receiving Communion.
7. Points of business, e.g., arranging a day when they will bring their class for Communion, Mass in their outlying district, etc. Remind them of the date of the next meeting.
8. Prayer. Apostles' Creed and Act of Contrition in Quechua.
9. Blessing of the catechists by the priest.
10. Dismissal.

N. B. There are meetings of the catechists twice a month, the first and third Sundays. A president, vice-president, secretary and treasurer are elected from among themselves as soon as the number is large enough.

Since many of the field catechists live a long distance from the church and want to get home before dark or before the rain comes, the meeting lasts no longer than an hour and a half. The meeting takes place after the plaza Mass from 12:00 till 1:30 in the church, for there is no parish hall.

If any catechist has a particular problem, he is taken care of after the meeting, so as not to hold the meeting up.

The above catechetical system has been in use for ten months, and seems thus far the best method for instructing the Indians.

Idea Adaptable to The Missions

San Diego Plan. *In San Diego, Cal., the entire resources of the diocese—priests, Brothers, Sisters, lay people, including High School students—were used to extend to non-Catholics a courteous invitation to attend the Information Forum set up in every parish. An invitation to be a guest at church services was also given. The idea was hammered home to all Catholics that theirs is an obligation to spread the Faith. The diocesan newspaper, parish bulletins and even the secular press were used to emphasize this point. Also, it was stressed that this was no 'attack', that it was 'friendly'—no church or belief was to be damaged or criticized, no polemics but a sincere effort to bring the church-less back to God. Much publicity was given to the campaign in the public press. Not a single unfavorable criticism came from either the press or from a non-Catholic pulpit.*

The San Diego Plan is built on two things:

- 1) *Extensive use of the laity in recruiting prospects.*
- 2) *Information Forum or Inquiry Class. It is here that those whose interest has been aroused are given information or instruction, as desired.*

Figures given are impressive. 95,054 non-Catholic homes were visited; 4,784 fallen-away Catholics were reclaimed; 1,946 non-Catholics were given instructions in the 149 Information Forums of San Diego. Confined to a single parish, the San Diego Plan would not produce such totals, but it could prove the means of bringing added converts to the Church while at the same time giving the laity a fuller realization of their share in the work of the apostolate.

Catholiques et contre-révolutionnaires

par le Père Léon Trivière

(suite et fin)

MILIEUX *Intellectuels*.—L'écrivain Mao Tun, Ministre des Affaires culturelles, fait savoir au Congrès: "...Hu Feng a calomnié la ligne littéraire des Chefs du Parti en la qualifiant de "règle sectaire de Croisés" (Hu Feng qualifie encore les dirigeants littéraires du Parti de "Mandarins", de "Vampires" etc....N.D.R.). Si l'on réalisait le programme contre-révolutionnaire que Hu Feng a exposé en six points dans son infâme écrit: *Opinions sur la question littéraire*, cela signifierait que tous nos écrivains, nos intellectuels et nos cadres seraient séparés de la politique, des masses populaires, des réalités, des traditions nationales et de la direction du Parti et du Gouvernement . . . Ils deviendraient alors un groupe de gens qui mettent l'art audessus de tout, un groupe de bureaucrates, un groupe de nigauds à courte vue, un groupe d'individus désintégrés . . . L'élimination du groupe contre-révolutionnaire de Hu Feng et des autres contre-révolutionnaires cachés est une lutte très sérieuse et très intense entre la révolution et la contre-révolution pendant la période de transition de notre pays. Tout révolutionnaire, sans aucune exception, doit prendre part à la lutte . . ." (92)

L'écrivain Tsao Yu, membre du Comité National de la Fédération des Lettres, rapporte au Congrès: "Les écrivains du groupe de Hu Feng sont comme des anguilles dans des eaux vaseuses, elles ne peuvent devenir des dragons . . . On a dit que les écrivains sont les ingénieurs des âmes, mais ceux du groupe de Hu Feng sont les bourreaux des âmes. Hu Feng qui joua au théoricien littéraire fut un des directeurs de l'Ecole des Officiers de Chiang Kai Shek; Lu Yuan, qui joua au poète, fut un agent spécial de Chiang Kai Shek et des Etats-Unis; Lu Tien, qui joua au nouvel-

liste fut un des directeurs de l'Ecole Centrale des Officiers de Chiang Kai Shek; An Lunf qui joua au critique littéraire fut un des professeurs de stratégie militaire à l'Université de l'Armée de Chiang Kai Shek; Chia Chih-feng, qui joua au professeur de littérature à l'Université, fut un trafiquant d'esclaves . . ." (93)

Le fameux critique littéraire du "Songe du Pavillon Rouge", le Professeur Yu Ping-po, député à l'Assemblée Nationale, renouvela ses sentiments de contrition parfaite et ajouta: "...Après s'être caché pendant plus de 20 ans dans les rangs de la révolution, Hu Feng, a été finalement dénoncé et renversé . . . C'est une grande victoire pour le Parti et pour le Peuple . . ." (94)

Le Ministre de l'Enseignement Supérieur, Yang Hsiu-Feng, révèle au Congrès: "Des étudiants se sont infiltrés dans nos Institutions de l'Enseignement Supérieur pour y perpétrer des activités contre-révolutionnaires. Dans le courant des années passées, on a découvert fréquemment des actes contre-révolutionnaires, tels que incendies, empoisonnements, vols de documents, destructions de machines et d'équipements, affichages de placards réactionnaires . . . D'autres étudiants ont des façons de penser sérieusement réactionnaires. Ils sont mécontents du Socialisme et le font savoir aux autres . . . Certains vont même jusqu'à former des organisations réactionnaires. Nous en avons ainsi découvert à l'Université Fu Tan et à l'Université Chiao Tung de Shanghai . . . Parmi les éléments contre-révolutionnaires relevant de la clique Hu Feng, Hsieh T'ao, Chia Chih-fang, et Lu Ying se sont infiltrés dans nos Institutions de l'Enseignement Supérieur et y ont usurpé pendant longtemps

des chaires de professeurs. Mais ils ne sont pas les seuls. Par exemple, le contre-révolutionnaire Chao Ch'en-chi, de l'Université du Yunnan, a été récemment dénoncé et arrêté . . ." (95)

"Les faits montrent que les éléments contre-révolutionnaires de la clique de Hu Feng empoisonnent la jeunesse de nos écoles, écrit le *Jen Min Chiao Yü*, tels Chia Chih-fang, professeur de Littérature chinoise à l'Université Fu Tan de Shanghai; Lu Ying, Professeur de littérature à l'Université du Shantung; Or Lung, professeur à l'Université Nan Kai; Hsieh Tao, professeur à l'Université Populaire de Chine à Péking; Chuang Yung, professeur à l'Université de la Chine du Nord-Est; Chu Ko-huai, professeur à l'Ecole secondaire No. 5 de Canton; . . ." (96)

A cette liste, le *Chang Chiang Jih Pao* ajoute "les contre-révolutionnaires Wang Feng, Chen Hsuan, Kuo Ti-san . . . professeurs à l'Ecole Normale de la Chine Centrale . . ." (97)

"A Shanghai sont arrêtés et condamnés un certain nombre d'étudiants appartenant à l'Université Chiao Tung, à l'Université du Chekiang, à la 1ère Ecole de Médecine de Shanghai, à la Kechih and Changning Middle School, à la Shanghai Lathe Workers School . . ." (98)

Cercles Religieux

I. *Bouddhistes et Taoïstes*—"A Yiyang (Hunan), sont arrêtés 16 coupables appartenant à des sectes religieuses réactionnaires, telles que, la "Société bouddhiste du Ciel" . . ." (99)

"Le 16 juin 1955, la Cour populaire de Kalgan (Hopei) prononce des condamnations à la peine capitale et à des peines diverses d'emprisonnement contre des éléments anti-révolutionnaires appartenant aux organisations religieuses réactionnaires suivantes: "I Kuan Tao", "Yuan Li Tien Tao", "Chung Yang Tao", "Ta Fu Chiao", "Ming Yen Chiao" . . ." (100)

"53 contre-révolutionnaires appartenant à une secte Taoïste sont arrêtés à Shanghai . . ." (101)

"400 chefs de la secte religieuse taoïste "Chung Tao", autrefois connue sous le nom

de "I Kuan Tao;" sont arrêtés à Weinan et Shanglo . . ." (102)

"Depuis 1954, écrit An Ming, les sectes religieuses Taoïstes ont été très actives au Shensi, au Hunan, au Hupeh, au Hopei, au Kwangtung, au Kansu, au Kwangsi, . . .; en particulier les sectes dites "I Kuan Tao", "Kuei Ken Tao", "Tien Tao", "Ta Fo Tao", "Sheng Hsien Tao", "Hsien Tien Tao" . . ." (193)

"A Ko Chiu (Yunnan) des contre-révolutionnaires des sectes religieuses Taoïstes de "I Kuan Tao" sont condamnés à mort ou à des peines diverses d'emprisonnement . . ." (104)

"A Taiyuan, le 10 juillet 1955, 8 chefs d'organisations taoïstes contre-révolutionnaires sont condamnés à mort ou à des peines diverses d'emprisonnement et de travaux forcés . . ." (105)

"Deux organisations taoïstes contre-révolutionnaires sont écrasées au Shansi . . ." (106)

2. *Catholiques et Protestants*. — Wu Yao-tung, Président du Comité National du Mouvement patriotique pour l'autonomie des Eglises de Chine, fit observer au Congrès National: ". . . Les impérialistes ont constamment adopté une attitude d'hostilité envers le Mouvement patriotique pour l'autonomie administrative, économique et apostolique des Eglises de Chine. Au cours des cinq dernières années, les impérialistes ont eu recours à toutes sortes de moyens pour saboter et briser ce mouvement, qui est un mouvement patriotique et anti-impérialiste, grâce auquel des chrétiens de toute la Chine ont augmenté leur compréhension du patriotisme, développé leur enthousiasme pour la Mère-Patrie, participé à toutes les tâches fondamentales et contribuent actuellement à la réalisation du Premier plan quinquennal . . . Toutes les Eglises de Chine et tous les chrétiens de toutes les organisations chrétiennes doivent distinguer entre eux-mêmes et l'ennemi, entre la vérité et l'erreur, et sur la base du patriotisme anti-impérialiste, se servir d'actes concrets patriotiques pour frapper les complots des impérialistes . . ." (107)

On se souvient, que pour se débarrasser de tous les éléments d'opposition à l'intérieur des cercles religieux protestants et catholiques,

le Gouvernement de Péking lança, soutint, dirigea et développa à partir de 1950 un "Mouvement patriotique pour l'autonomie administrative, économique et apostolique des Eglises de Chine". Après une Conférence du Premier Ministre Chou En-lai en mai 1950, le Mouvement fut officiellement lancé par Wu Yao-tsung, chez les Protestants le 24 septembre 1950, et par "le Manifeste de K'wang Yuan" chez les catholiques, le 13 décembre 1950.

Ce Mouvement n'est qu'une répétition et une adaptation de la tactique fondamentale de Mao Tse-tung en 1934: ". . . Dans les territoires soviétiques chinois, les prêtres catholiques et les pasteurs protestants ont été expulsés par les masses populaires. Les propriétés saisies par les missionnaires impérialistes ont été rendues au peuple. Les écoles missionnaires ont été transformées en écoles soviétiques. Bref, les districts soviétiques chinois ont été les seuls à être libérés du jong impérialiste" . . . (108) . . . Sur 5,000 missionnaires catholiques présents en Chine en 1948 (évêques, prêtres, religieuses et frères), il en reste à la date du 5 octobre 1955, 35 missionnaires catholiques, dont 2 évêques, 18 prêtres et 15 religieuses.

Malgré les menaces, les arrestations, les condamnations, les expulsions, le Gouvernement de Péking s'est heurté à la ferme attitude de l'Eglise catholique: "Ne peuvent être considérés ni honorés comme catholiques ceux qui professent ou enseignent différemment les vérités que Nous avons exposées brièvement (dans l'Encyclique du 7 octobre 1954), déclare Sa Sainteté Pie XII. Tels sont, par exemple, ceux qui ont adhéré aux principes pernicioseux que l'on nomme les "Trois autonomies" ou à d'autres principes du même genre. Les promoteurs d'un tel mouvement cherchent avec duplicité et habileté à tromper les timides ou les âmes simples pour les écarter du droit chemin. Dans ce but ils affirment faussement que seuls sont de vrais patriotes ceux qui adhèrent à l'Eglise qu'ils ont fondée: celle des "Trois autonomies". En réalité, ils cherchent à constituer chez-vous (=catholiques de Chine) une Eglise nationale. Cette Eglise, si elle existait, ne pourrait jamais être catholique puisqu'elle serait la négation de cette universalité qui est le propre de la catholicité."

Fidèles au Chef de l'Eglise catholique,

apostolique et romaine, les évêques, prêtres et catholiques chinois es'opposèrent donc au dit "Mouvement patriotique pour l'autonomie administrative, économique et apostolique des Eglises de Chine".

Or, suivant l'optique communiste, cette opposition est un acte "impérialiste" et "contre-révolutionnaire", comme le prouvent de nombreux textes officiels, y compris celui de Wu Yao Tsung, que nous avons cité ci-dessus.

C'est pourquoi cette opposition a été la cause essentielle de la recrudescence de la persécution religieuse, surtout à partir de septembre 1955.

"Ont été arrêtés à Paoting (Hopei), déclare l'Agence officielle Hsin Hua, des contre-révolutionnaires de "l'Association de la Jeunesse chrétienne", qui ont sali les chrétiens patriotes favorables au Mouvement des Trois autonomies en les traitant "d'insoumis" . . ." (109)

Dans la nuit du 8 au 9 septembre 1955, Son Excellence Monseigneur Kung Pin-mei, évêque catholique chinois de Shanghai, 27 prêtres catholiques chinois et environ 300 catholiques chinois étaient arrêtés à Shanghai. La longue résistance de la chrétienté de Shanghai au "Mouvement patriotique des Trois autonomies" est trop connue pour que nous y insistions ici. Laissons parler les communistes eux-mêmes: "L'élimination des éléments contre-révolutionnaires cachés dans l'Eglise catholique est une lutte difficile et compliquée. Ces contre-révolutionnaires, ayant accumulé une vaste expérience au cours de leur longue lutte contre-révolutionnaire, comprennent parfaitement les stratégies et les tactiques de toutes sortes. C'est pourquoi nous ne devons pas traiter nos ennemis à la légère . . ." (110)

"Le 8 septembre 1955 les contre-révolutionnaires Kiung Pin-mei, Chin Lu-hsien, Chen Yun-tang, Li Shih-yu, Chu Hung-sheng et autres ont été arrêtés et traduits en justice . . . La clique contre-révolutionnaire de Kiung Pin-mei a refusé d'obéir au décret sur la suppression de la "Légion de Marie" (Ce décret fut promulgué le 8 octobre 1951, sous le No 51/4087, par la Commission de Contrôle Militaire de Shanghai N.D.R.); il a empêché les membres de la "Légion de Marie"

de donner leur démission ou de se faire enregistrer aux Bureaux gouvernementaux . . . Kiung Pin-mei et sa clique ont constamment incité les contre-révolutionnaires à lutter contre les Catholiques patriotes . . . Ils ont opprimé et persécuté tous les catholiques patriotes. Brandissant dans leurs mains leurs pouvoirs religieux, ils ont souvent menacé les catholiques patriotes de les "excommunier" ou de les "empêcher de recevoir la communion". Ils ont même interdit aux catholiques qui appartenaient aux Ecoles de cadres, ou participaient aux autres activités patriotiques, d'entrer dans l'église. Ils ont proféré toutes sortes d'insultes contre ceux qui résistaient à leurs intimidations et leurs tentations . . . Tous les catholiques pieux et patriotes, et tous ceux qui sont en charge de fonctions sacrées doivent tirer pour eux-mêmes la leçon de la révélation de l'affaire Kiung Pin-mei . . . La politique du Gouvernement populaire à l'égard de la religion est claire et précise: . . . aussi longtemps qu'ils agissent conformément aux lois et à la politique du gouvernement, tous les catholiques et tous les fidèles des autres religions peuvent être protégés dans leurs croyances religieuses et respectés dans leurs coutumes et traditions. Ce sont là des faits qui sont connus de tout le monde. Mais dans le cas de Kiung Pin-mei, puisque sa clique s'est engagée dans des activités contre-révolutionnaires, nous devons énergiquement la supprimer . . ." (III)

Le 9 septembre 1955, Chen I, Maire de Shanghai et Président du la Commission de Contrôle Militaire de Shanghai, promulgue un Décret fixant le 20 septembre 1955 comme dernière limite pour l'enregistrement des membres de la "Légion de Marie", organisation d'action catholique qui, suivant l'optique communiste, est une "organisation politique et secrète d'espionnage international": "En vue de sauvegarder le bien-être du peuple, de préserver l'ordre social et garantir la liberté de religion, la Commission de Contrôle Militaire de Shanghai avait promulgué le 8 octobre 1951 un ordre de suppression de cette organisation réactionnaire. Cet ordre stipulait que tous les membres de l'organisation devaient se faire enregistrer aux Bureaux gouvernementaux de Shanghai et ensuite donner leur démission . . . Mais en raison de l'obstruction insidieuse et de la subversion positive de Kiung Pin-mei, un petit nombre de membres

ne se sont pas encore faits enregistrer . . . Ceux qui, à la date du 20 septembre 1955, n'auront pas obtempéré au présent ordre, promulgué pour supprimer l'organisation réactionnaire de la "Légion de Marie", seront punis sans indulgence . . ." (II2)

Le 10 septembre 1955, Son Excellence Monseigneur Hu Jo-san, évêque catholique chinois de Taichow, province du Chekiang, est lui aussi arrêté avec tout un groupe de prêtres catholiques chinois pour leur opposition au "Mouvement patriotique des Trois autonomies":

"Le 10 septembre 1955, écrit le *Sin Wen Jih Pao*, les autorités de la Sécurité Publique de la province du Chekiang ont arrêté, conformément à la loi, les contre-révolutionnaires Hu Jo-san, Su Hsi-ta, Chen Chun-mo, Cheng Cheng-hsi, et autres, cachés dans l'Eglise catholique à Haimen, Wenchow, Ningpo et Pingyang . . . En liaison avec la clique de Kiung Pin-mei, ces contre-révolutionnaires ont saboté la Mouvement patriotique (des Trois autonomies) appuyé par les catholiques patriotes . . ." (II3)

De la province du Chekiang, la persécution s'étend aux provinces de Anhwei, du Fukien . . .: "Le 10 septembre 1955, les contre-révolutionnaires Chang Chin-I, Wan Ta, Kung Ching-chiu et autres ont été arrêtés à Pengpu . . . On a découvert chez eux une volumineuse correspondance avec la clique contre-révolutionnaire Kiung Pin-mei de Shanghai . . ." (II4)

"Les autorités de la Sécurité Publique de Foochow, Minhou et autres villes de la province du Fukien ont arrêté les contre-révolutionnaires Tso Kwang-ling, Tsai Jo-wang, Yeh Kung-feng, Huang Hsi-min et autres qui, sous le couvert de la religion, se sont cachés dans l'Eglise catholique . . . Ils se sont tenus en contact direct ou indirect avec la clique contre-révolutionnaire Kiung Pin-mei de Shanghai, et, sous sa direction, se sont engagés dans des activités subversives . . . Ils ont enrayé et attaqué les activités anti-impérialistes des catholiques patriotes . . ." (II5)

"Le 12 septembre 1955, les autorités de la Sécurité Publique de Wuhu (province de Anhwei) ont arrêté conformément à la loi les contre-révolutionnaires Chia Chu-yuan et Chang Hun-tsan, cachés dans l'Eglise catholi-

que, à Wuhu . . . Ils recevaient directement leurs instructions de la clique contre-révolutionnaire Kiung Pin-mei de Shanghai, . . . et se servaient de moyens habiles pour torpiller le mouvement patriotique des membres de l'Eglise (=Mouvement des Trois autonomies) . . ." (116)

"Dans une notification promulguée par le Conseil Populaire de Anhwei le 14 septembre 1955, tous les membres de l'organisation réactionnaire de la "Légion de Marie" devront avoir coupé toute relation avec cette organisation et s'être faits enregistrés aux Bureaux gouvernementaux, avant le 30 septembre 1955 . . ." (117)

D'autres arrestations massives se répéteront à Shanghai, et dans les provinces de Anhwei, Chekiang, Fukien, Kiangsu . . . (118)

La même tactique de dénonciations, réunions de masse, réunions d'accusations et jugements populaires sera utilisée: "A la suite d'une réunion d'accusations tenue à Shanghai le 12 septembre à laquelle participaient plus de 1,900 catholiques, d'autres réunions eurent lieu les 13, 14, et 15 septembre dans 22 sous-districts, auxquelles participèrent plus de 30,000 catholiques . . . Dans les provinces de Anhwei, Chekiang, Kiangsu, Fukien, les gens de tous les milieux et les catholiques eux-mêmes ont organisé des réunions pour dénoncer et condamner les criminelles activités de la clique contre-révolutionnaire de Kiung Pin-mei . . ." (119)

Actuellement la persécution se poursuit et s'étend. Il est très difficile d'avoir des chiffres exacts. Il est toutefois probable qu'il y a au moins 70 prêtres et 2,000 catholiques arrêtés, tous chinois.

Tous ces faits et documents donnent un démenti formel et tragique à la déclaration solennelle de Chou En-lai, à la Conférence de Bandung, sur l'existence de la liberté religieuse en Chine populaire.

Organisations Politiques Et

Parmi les personnes arrêtés, condamnés, exécutés au cours de la présente campagne de répression la presse communiste fait encore état de contre-révolutionnaires appartenant ou ayant appartenu à diverses organisations politiques ou d'espionnage, telle que: "Bureaux de

sécurité du Kuomintang du Kiangsu, du Shantung, de Anhwei, du Nord-Ouest, de la Chine du Sud" (120), "Goupement de Jeunesse San Min Chu I", "Association d'amitié de l'Armée des Jeunes" (121), "Unité d'action souterraine du Kuomintang de Mukden" (122), "Unité d'action souterraine de Wuhan du Parti progressiste" (123), "La lumière de la Paix" (124), "le Parti Démocratique de Chine" (125) etc . . .

D'espionnage

Pour mesurer l'ampleur de cette campagne de répression, cherchons à savoir quels sont les pourcentages officiels des contre-révolutionnaires "cachés":

"Plus de 95% de ceux qui sont dans les rangs de la révolution sont de braves gens, déclare au Congrès Tsao Yu. Il n'y a qu'un très petit nombre qui soit des contre-révolutionnaires cachés et des mauvais éléments . . ." (126)

D'après le *Jen Min Jih Pao* du 10 juin 1955, la proportion des traîtres contre-révolutionnaires" cachés dans les rangs révolutionnaires" approche de 10%.

Enfin, Lu Ting I, Directeur de la Propagande au Comité Central du Parti communiste chinois, rapporte au Congrès: "Plus de 90% des travailleurs du Parti, du Gouvernement, de l'Armée, des Affaires Civiles, des entreprises industrielles et commerciales sont de braves gens. Mais nous ne pouvons négliger le fait qu'il y a un petit nombre de contre-révolutionnaires parmi ces travailleurs . . ." (127)

Si les contre-révolutionnaires "cachés" représentent 10% du Parti du Gouvernement, de l'Armée, etc . . . cela montre l'ampleur de la répression en cours, car 10% du Parti cela fait tout de même 650,000 personnes, et ainsi de suite pour le Gouvernement, l'Armée, les Affaires Civiles, les entreprises industrielles et commerciales . . .

La Dominante de la Campagne: la Haine.—" . . . Celui qui est loyal envers sa Patrie et aime le socialisme doit haïr profondément l'ennemi . . ." (128)

" . . . On doit maintenir un haut degré de vigilance et une forte haine envers les éléments contre-révolutionnaires qui sabotent la cause socialiste . . ." (129)

“Les déviationnistes de droite hésitent à dénoncer une personne comme suspecte d'être contre-révolutionnaire. Ils n'ont pas une haine féroce contre les actes de sabotage de la construction socialiste . . . Ils montrent qu'ils ont moins d'intérêt pour la construction socialiste que pour ceux qui peuvent être des contre-révolutionnaires . . .” (130)

Le *Jen Min Jih Pao* publie un poème de Tsang Ke-chia intitulé: “Pourquoi la haine doit régner.” L'auteur invite le lecteur à répondre par la haine à “la haine que Hu Feng conçoit pour le Parti, le Peuple, la Révolution”. “Pourquoi ta haine ne se dresse-t-elle pas face à l'ennemi? dit-il. C'est parce que tu manques de ferveur révolutionnaire . . .” (131) La publication de ce poème est en relation avec la présente campagne de suppression des contre-révolutionnaires.

L'ampleur De La Répression Conclusion

En Chine Populaire, comme en Russie soviétique, la qualification de “réactionnaire” ou de “contre-révolutionnaire” “équivalait au tintement de la clochette du lépreux” (Jules Monnerot). Le “contre-révolutionnaire” est un être juridiquement frappé de mort civile, comme le lépreux du Moyen Age. C'est le paria de la société socialiste, l'intouchable, l'excommunié, le réprouvé. Il est exclus, rejeté, chassé du groupe, du monde, et même de la vie. Il est le “mauvais matériel humain”, qui, comme tel, devient habituellement la “matière première humaine” des camps de travaux forcés. Il est “le” criminel par excellence, infiniment plus dangereux que le criminel de droit commun. Pratiquement, il est le seul criminel véritable.

Le régime de Péking obéit aux mêmes lois que les autres régimes marxistes, guidés par le Parti unique, monolithique, totalitaire. Il ne peut supporter une formation politique, un groupement social, une force idéologique, une force de production quelconque, agissant soit en opposition avec lui, soit tout simplement en dehors et indépendamment de sa direction, de son action et de son contrôle. Cela vaut a fortiori pour l'Eglise catholique dont le dogme, la morale et l'autorité échappent au contrôle direct et absolu du Parti et de l'Etat.

En Chine populaire, il y a pour chaque individu “obligation d'adhérer quotidienne-

ment, par un engagement personnel, à la politique agraire, industrielle, religieuse, militaire, hygiéniste, artistique, scolaire du gouvernement . . . Il s'agit là d'une véritable obligation juridique, puisque ne pas penser comme le gouvernement c'est faire acte de “contre-révolutionnaire” et que ce crime—le seul crime—remplit chaque jour les prisons et les camps de travaux forcés” (P. Bonnichon). Tout individu a donc l'obligation juridique de “se conformer”, non pas négativement ni passivement, mais activement et positivement, personnellement et quotidiennement, à la politique multiforme du gouvernement. En Chine populaire comme en Russie soviétique. “les décisions gouvernementales, prises par le parti, étant par définition les mesures les plus propres à atteindre le but révolutionnaire et à réaliser la construction socialiste, en conséquence, tout acte (ou toute omission), toute parole (ou tout silence) et même toute intention et toute pensée qui ne s'accordent pas et ne se conforment pas aux directives et instructions gouvernementales sont *ipso facto* un acte, une parole, une intention et une pensée “contre-révolutionnaires” passibles de sanctions légales ou extra-légales” (Diablo). Car que ce soit en période d'effervescence révolutionnaire ou en période de stabilisation progressive, les dispositions législatives du communisme chinois sont en fait dominées par cette fameuse doctrine de la “conformité au but révolutionnaire”. Les déterminations et les considérations du Parti sur le but révolutionnaire constituent une base en matière d'interprétation et d'extension de la loi. “Il est impossible de parler de justice indépendamment du Parti. Tout ce qui s'accorde avec les principes du Parti est juste; tout ce qui ne s'accorde pas avec les principes du Parti est injuste” (Comité du Parti communiste du Wuhan, 1951). “La loi est un instrument qui sert à réaliser la politique du Parti” (*Jen Min Jih Pao*, Péking, 8 novembre 1954) “L'Armée, la Police et la Cour sont les armes importantes de la dictature démocratique du peuple. La tâche fondamentale du système judiciaire est de consolider la dictature démocratique du Peuple . . .” (Chen Chun-ju, Président de la Cour Suprême, 28 octobre 1951). Suivant les fluctuations de la tactique et les buts du Parti, cette doctrine de la conformité aux déterminations du Comité Central entraîne une perpétuelle mobilité dans les relations entre le Gouvernement et les citoyens, et explique la répression judiciaire ou extra-judiciaire des

“contre-révolutionnaires” et “réactionnaires”. Ces deux modes de répression, judiciaire et extra-judiciaire, sont, en régime marxiste, à la fois complémentaire, alternatifs, nullement différents de qualité ou de principe, et aucunement exclusifs l'un de l'autre.

Les nombreux observateurs qui se sont accommodés de la violence révolutionnaire de la Chine populaire de 1951 et ont accepté le prix sanglant de la consolidation du Régime de Péking en disant: “Le règne de la violence est fini. Actuellement l'Etat se stabilise”, que pensent-ils aujourd'hui de cette nouvelle campagne nationale de répression, de cette répression idéologique et politique, violente et systématique, de cette répression érigée en institution d'Etat, de cette odieuse exploitation de la haine, spécialement chez les jeunes et dans les familles, et enfin de cette superstition de l'efficacité immédiate, dans tous les domaines et à tout prix, même au prix de crimes systématiquement organisés contre l'homme.

Quant aux catholiques chinois qui ont vaillamment résisté à l'oppression idéologique du régime totalitaire et qui aujourd'hui payent de leurs libertés et de leurs souffrances leur fidélité à l'Eglise, comment ne pas se rappeler les paroles mêmes que leur adressait le 7 octobre 1954 le Pape Pie XII: “. . . Nous voulons féliciter toujours davantage ceux qui, affligés de peines cruelles, se sont distingués dans leur foi en Dieu et leur fidélité à l'Eglise catholique. Pour cette raison, “ils ont été jugés dignes d'endurer des outrages pour le nom de Notre Seigneur Jésus-Christ . . .” (132)

Léon Trivière
10 novembre 1955

Notes:

- (92)—Cf. Rapport de Mao Tun, Péking, 23 juillet 1955.
- (93)—Cf. Rapport de Tsao Yu au Congrès, Péking, 27 juillet 1955.
- (94)—Cf. Rapport de Yu Ping-po au Congrès, Péking, 27 juillet 1955.
- (95)—Cf. Rapport de Yang Hsiu-feng au Congrès, Péking, 29 juillet 1955.
- (96)—Cf. Jen Min Chiao Yü (People's Education), revue mensuelle, juillet 1955.
- (97)—Cf. Chang Chiang Jih Pao, Hankow, 5 septembre 1955.
- (98)—Cf. Chung Kuo Ching Nien, Péking, No. 15, 1er août 1955.
- Article de Shun Yu-chiu et Yin Chih-hui.
- (99)—Cf. Kuang Ming Jih Pao, Péking, 4

juillet 1955.

- (100)—Cf. A.H.H., Péking, 16 juin 1955.
- (101)—Cf. J.M.J.P., Péking, 28 juin 1955.
- (102)—Cf. J.M.J.P., Péping, 6 juillet 1955.
- (103)—Cf. J.M.J.P., Péking, 7 juillet 1955.
- (104)—Cf. Kuang Ming Jih Pao, Péking, 13 juillet 1955.
- (105)—Cf. Kuang Ming Jih Pao, Péking, 28 août 1955.
- (106)—Cf. A.H.H., Taiyuan, 19 octobre 1955.
- (107)—Cf. Rapport de Wu Yao-tsung au Congrès, Péking, 27 juillet 1955.
- (108)—Cf. Rapport de Mao Tse-tung au 2ème Congrès National des Soviets de Chine, 22 janvier 1934.
- (109)—Cf. A.H.H., Paoting, 28 août 1955.
- (110)—Cf. Editorial du Sin Wen Jih Pao, Shanghai, 9 septembre 1955.
- (111)—Cf. Sin Wen Jih Pao, Shanghai, 9 septembre 1955.
- (120)—Cf. A.H.H., Péking, 24 juin 1955.
- Cf. A.H.H., Canton, 4 juillet 1955.
- Cf. J.M.J.P., Péking, 26 juin 1955.
- (121)—Cf. A.H.H., Wuhan, 10 août 1955.
- (122)—Cf. A.H.H., Harbin, 14 juillet 1955.
- (123)—Cf. A.H.H., Wuhan, 4 août 1955.
- (124)—Cf. A.H.H., Chengtu, 16 août 1955.
- (131)—Cf. J.M.J.P., Péking, 5 août 1955.
- (115)—Cf. Fukien Jih Pao, Foochow, 13 septembre 1955.
- (116)—Cf. Emission de la Radio Populaire de Anhwei, 14 septembre 1955.
- (117)—Cf. Décret du Gouverneur Huang Yen, du 14 septembre 1955.
- (118)—Cf. Emission de la Radio Populaire de Shanghai, 15 septembre 1955.
- Fukien Jih Pao, Chekiang Jih Pao, Chieh Fang Jih Pao, Sin Wen Jih Pao, etc. . .
- (119)—Cf. Sin Wen Jih Pao, Shanghai, 17 septembre 1955.
- (120)—Cf. Agence Hsin Hua, Péking, 24 juin 1955.
- Cf. Agence Hsin Hua, Canton, 4 juillet 1955.
- Cf. Jen Min Jih Pao, Péking, 26 juin 1955.
- (121)—Cf. Agence Hsin Hua, Wuhan, 10 août 1955.
- (122)—Cf. Agence Hsin Hua, Harbin, 14 juillet 1955.
- (123)—Cf. Agence Hsin Hua, Wuhan, 4 août 1955.
- (124)—Cf. Agence Hsin Hua, Chengtu, 16 août 1955.
- (125)—Cf. Sinkiang Jih Pao, 18 août 1955.
- (126)—Cf. Rapport de Tsao Yu au Congrès, Péking, 27 juillet 1955.
- (127)—Cf. Rapport de Lu Ting I au Congrès, 27 juillet 1955.
- (128)—Cf. Chung Kuo Ching Nien Jih Pao, Péking, 6 août 1955.
- (129)—Cf. Chung Kuo Ching Nien Jih Pao, Péking, 9 août 1955.
- (130)—Cf. Ta Kung Pao, Tientsin, 20 août 1955.
- (131)—Cf. Jen Min Jih Pao, Péking, 5 août 1955.
- (132)—Cf. “Lettre Encyclique de Sa Sainteté Pie XII à l'Episcopat, au clergé et aux fidèles de Chine” (7 octobre 1954).

Mission Apologetics Institute

THE Communist persecution which forcibly expelled thousands of foreign missionaries from China has also occasioned some few useful by-products. There were some aspects of missionary work for which it was thought—erroneously, perhaps—that men could not be spared from the active apostolate, at least not as a full-time occupation. Among others, there was the problem of how the Faith should be presented to pagans.

Many missionaries had experienced the need for re-vitalizing that presentation,—religious instruction, catechesis, initiation,—but they lacked the specialized preparation necessary; the specialists who also had mission experience were usually carrying a full load as professors of theology in seminaries. The enforced exile of those who have both the experience and specialized knowledge offered the opportunity of establishing a Missionary Catechetical Research Center in Manila, capital of the Philippines and a cross-road of the Missions of the Far East. Under the direction of Father Franz Burkhardt, S.J., Rector of the Kingsien Seminary in exile, this group proposes to re-examine the whole problem of religious instruction in pagan lands and thus contribute to the great pastoral revival which is going on in the Church, and, under the inspiration of the Holy Spirit, to help pastors in their Christ-given responsibility of teaching all nations.

Purpose

Its purpose is two-fold: first, to *re-think the Christian message itself* in order that, by the grace of God, we may give to our fellow-beings, children and adult, a living faith. In Christian countries this important pastoral problem has been the subject of a great deal of research by specialists for some time. In mission countries this problem merits at least the same care.

For thirty years now, beginning in Germany and France, the objectives in Catechetics have been to adapt modern methods to religious instruction. First things had to be attended to first. (A few years ago, remember, learning the catechism merely by rote without understanding anything, was not considered something lamentable). At present catechetics is concentrating on the message itself. Why strain oneself in teaching a doctrine which is not at the same time a way of life? Jesus said: "I am the Way." Why can't His gospel be a beautiful road leading to salvation and not a bone-dry catechism class? How many missionaries have felt that they were not getting their message across because it was too complicated, too much theological speculation, and too little the glad tidings which they were passing on? A multitude of details to be learned, or duties to be known and fulfilled,—a burden rather than a liberating message. The problem has to be re-thought in its historical setting and then a solution tried.

Concrete Method

The second purpose of the Center is to *work out, in the concrete, pastoral methods*. "Among the causes that explain the spiritual distress of modern man there is, by the unanimous admission of those who give it, the lack of method in religious education." (P. Motte, *Elements de Doctrine Spirituelle*). Recently great progress has been made in this field in Christian countries. But what about the missions? Without denying the excellent beginnings made here and there, we must admit that the greater part of the task remains to be done. The Center proposes to study methods now being used in the missions, evaluate them, suggest necessary or useful adaptations.

The high pedagogical value of a liturgy

adapted to the needs of the people, a truly living liturgy for the instruction both of pagans and of neophytes must be obvious to all. The progress already accomplished in Europe will be invaluable. But ought we not to be able to hope even for more? In those Christian communities in the missions where community praying has for a long time had a most special importance, for whom symbols retain a vigor elsewhere unknown, may we not hope for even greater success with a popular liturgy?

The Means

To accomplish this two-fold purpose, and more especially as they apply to the Chinese of the diaspora, the Center intends to publish articles in the various catechetical reviews, especially in the "Lumen Vitae", edited by the International Center for Studies in Religious Education, in Brussels, and books both on the theory and the practice respecting these problems.

We need books, especially recent books on Religion, Catechetics, Theology, and related subjects, in English. In various parts of

China are the libraries which were our workshops and the books which were our tools, confiscated, perhaps by this time destroyed. We would indeed be grateful also for gifts in money in order to buy the necessary literature and meet the expenses connected with our work. All that we can promise in return is this: Manila has become the hub of the Missions in the Far East. Eventually a great many missionaries pass through here on their way to and from the Missions. We promise to put such books and other material on exhibit from time to time, and a great many missionaries would get to see and hear of your publications.

We can only hope and pray that this Center, born of persecution, may, with the help of those who oppose materialistic atheism, contribute, as English exiles long ago at Douay and Rheims contributed, to save the most precious possession of our persecuted Chinese Catholics, their faith in God and respect for the dignity of the human person.

Institute for Mission Apologetics
P. O. Box 1815, Manila, Philippines.

The Printed Word

The printed word is an invaluable ally in reaching prospective converts. While there is an ample supply of books in English and other western languages, the same is not always true of the various languages of the Orient. The mere translation of foreign books into the local language is not the most desirable or efficacious method. Ideas may come from abroad but they must be clothed in native dress. That which is written by one native to the place is always better fitted to the needs of that locality. Such an one can use local customs etc. to strengthen the impact of his message.

If financial considerations prevent the printing of books or pamphlets could not this difficulty be solved by having printed, on ordinary newsprint, a one-sheet instruction or explanation of some point? These to be distributed gratis, or 'accidentally' left on bus or tram seat. To the Asian reader, hungering for knowledge, the make-up of the printed page is of far less importance than the content. Clear thought expressed in simple, grammatical language carries a message that will be listened to by all. There is no call for a demonstration of how 'well educated' the writer may be—simplicity, clarity and brevity are essential. Using something from current local news as a 'peg' will make the truth presented that much more attractive to the reader.

Chinois D'Outremer

UN vieux diction du Foukien dit: "Sur dix Chinois qui vont à l'étranger, trois meurent, six restent et un seul seulement revient au pays natal."

Il est vrai, pour les Chinois se rendre à l'étranger pour y gagner sa vie fut toujours une aventure pleine de risques et de dangers. Car ils partaient sans autre ressource que leur habilité au travail, leur volonté tenace de subvenir aux besoins de la famille et l'espoir de revenir un jour au pays de leurs ancêtres, ou au moins d'y dormir leur dernier sommeil dans la terre familiale.

Dans leur grande aventure d'expatriation, tout leur était hostile. Jusqu'à la fin du XIX^{ième} siècle le gouvernement impérial de Chine a considéré ses sujets qui quittaient leur pays comme des criminels. Et dans les pays étrangers où débarquaient les émigrants chinois, aucune protection officielle ne leur était accordée par carence d'agents diplomatiques chinois. Les émigrés s'installaient dans des contrées dont la langue leur était inconnue, le climat nouveau, le milieu social très différent de celui connu en Chine.

Cependant le courage des émigrés chinois, leur sobriété, leur habilité comme artisans ou commerçants, comme aussi toute la force de leur ancienne culture, comme enfin leur esprit de corps et d'entre-aide ont permis qu'au cours des âges l'immigration chinoise s'est poursuivie sans déclin et dans un rayon toujours de plus en plus large.

Histoire

Depuis une haute antiquité le peuple chinois a été en contacts culturels, commerciaux, parfois militaires avec les pays limitrophes, Tibet, Turkestan, Mongolie, Vietnam, Cambodge et Thaïlande.

Plus tard, traversant les mers, les Chinois

débarquèrent au Japon, aux Philippines, en Indonésie. Déjà sous les dynasties des T'ang et des Sung existait un commerce régulier entre les pays étrangers et les ports de Canton, Chenchow, Hanchow et Yangchow.

L'émigration chinoise prit un réel développement vers les pays de l'Asie sud-est en même temps que les pays d'occident y établirent leurs colonies: aux Philippines à la fin du XVI^{ième} siècle, en Indonésie après l'installation du régime hollandais en 1619, à Singapour au début du XIX^{ième} siècle. Tout au cours de cette période coloniale les Chinois s'établirent solidement dans tous les pays de l'Asie sud-est.

Enfin plus récemment les émigrés chinois ont gagné des régions plus lointaines, l'Australie, l'Afrique sud-est; puis plus loin encore, l'Amérique centrale, les Etats-Unis et le Canada.

Ainsi sans plan concerté d'avance, mais simplement selon la proximité géographique, les opportunités historiques et les contingences économiques les Chinois d'outremer se trouvent aujourd'hui répartis dans une cinquantaine de pays différents.

Nombre

Un estimation globale fixe le nombre des Chinois établis à l'étranger à environ 12 millions. Dans ce chiffre sont compris tant les Chinois établis en pays d'outremer devenus soit par libre choix, soit par dispositions légales, citoyens de ces pays, que ceux qui comme langue courante ont adopté le parler du pays où ils habitent. Ethniquement ils sont Chinois, et considérés comme tels par eux-mêmes et par le peuple au milieu duquel ils vivent.

Mais les Chinois de Hongkong, 2,300,000 et ceux de Macao, 230,000 sont laissés

en dehors du chiffre global de 12 millions. Ces territoires, quoique respectivement colonie anglaise et colonie portugaise font en effet physiquement partie de la Chine.

La répartition dans le monde peut-être établie comme suit: Asie: 11,600,000, Océanie 65,000, Afrique 35,000, Amérique 280,000, Europe 20,000.

Les plus grosses communautés chinoises vivent dans les grands centres commerciaux. Dans certaines cités d'Asie sud-est ces communautés constituent une partie très importante de la population: 830,000 à Singapore, 800,000 à Bangkok, 600,000 à Saigon-Cholon, 300,000 à Manila, 200,000 à Djakarta, 120,000 à Rangoon.

Que ce soit dans les villes ou les campagnes, les Chinois restent de préférence groupés par communautés de langage commun. Ainsi le Hokkien est la langue en général parlée aux Philippines, le Teochow au Siam, le Hakka à l'Île Maurice, le Cantonais à Québec. Cette langue commune comme la similitude des usages créent des liens très forts, et dans ces communautés les immigrants sont sûrs de trouver assistance et soutien mutuel.

Différences

En contact avec des civilisations étrangères et vivant sous des régimes politiques les plus divers, souvent séparés les uns des autres par d'énormes distances, il était normal qu'au cours des générations les Chinois d'outremer évoluent de manière différente.

Dans le domaine politique surtout, on rencontre parmi eux de profondes divergences tant dans leur attitude vis-à-vis de la mère-patrie que dans celle vis-à-vis du pays d'adoption. Tous les représentants de tendances politiques se retrouvent dans les milieux chinois, depuis ceux qui n'attendent qu'une occasion de retourner au pays natal pour y jouer un rôle politique conforme à leurs opinions, jusqu'à ceux qui pratiquement ont coupé tous les liens avec la Chine de leurs ancêtres.

De nombreux facteurs ont concouru à créer ces différences, qui se sont accentuées ces dernières années: régime politique du pays d'adoption, motif de l'émigration, langue employée dans la vie courante et à l'école,

durée de l'établissement en pays étranger, contacts avec les milieux politiques de Chine, lien matrimoniaux, religieux, commerciaux, etc.

Moins grandes sont les différences sociales. Si des Chinois, chefs d'entreprises, ont amassé à l'étranger de grosses fortunes, ils demeurent l'exception. Au bas de l'échelle, ça et là des groupes de Chinois mènent une vie pénible, et gagnent à peine de quoi vivre. Mais dans l'ensemble, que ce soit comme commerçant, artisan, cultivateur ou encore dans les carrières libérales, le Chinois a réussi à vivre dans une honnête aisance. Ce n'est pas là le moindre succès de cette immense immigration en des pays où les Chinois durent faire face à tant de crises économiques, à de si nombreux bouleversements politiques.

Vie sociale

L'attitude pacifique et la faculté d'adaptation qui ont fait que des millions de Chinois, depuis des siècles, soient non seulement tolérés dans les milieux étrangers où ils vivent, mais y évoluent dans une atmosphère de bon voisinage, et même d'amitié, ont largement contribué à stabiliser leur position sociale et économique.

Au cours de l'histoire, très rares furent les conflits sanglants entre autochtones et immigrants chinois. Ils se sont toujours terminés à l'amiable. Ayant une fois pris pied dans un pays, une communauté chinoise ne disparaît plus. Sans doute les Chinois ont tiré profit de l'hospitalité reçue. Mais il ont incontestablement contribué au développement économique des contrées où ils habitent. Les échanges culturels entre les populations indigènes et les Chinois sont trop divers et trop nuancés pour être décrits ici. Il suffit de signaler le fait.

Un second élément stabilisateur de vie sociale est l'immense diversité de carrières et métiers embrassés par les Chinois. Sans nul doute le commerce, sous toutes ses formes, a toujours eu leur préférence. Dans chaque communauté chinoise on rencontre de nombreux commerçants, depuis le petit colporteur jusqu'aux directeurs de grosses maisons de commerce aux multiples ramifications.

Mais avec un succès égal les Chinois exercent d'autres métiers: ils seront agriculteurs au Thailande, mineurs dans les mines d'étain de Malaya, chercheurs d'or en Aus-

tralie, planteurs de sucre au Pérou, restaurateurs à Chicago, ouvriers d'usine à Cholon, journalistes à Port-Louis, marchands de bois à Jesselton, électriciens à Djakarta, hoteliers à Québec.

Selon les besoins des populations qui les entourent, les Chinois fabriquent tout ce qu'elles consomment : des conserves alimentaires, des souliers, des allumettes, des biscuits, des meubles, des étoffes, du papier, des cigarettes et des casseroles. Dans les carrières libérales ils sont largement représentés : docteurs, avocats, financiers, professeurs, ingénieurs, journalistes. Si bien que si les Chinois dispersés dans le monde se trouvaient un jour rassemblés ils pourraient faire face à tous les besoins économiques et sociaux d'un pays.

Un troisième facteur de stabilité et progrès est l'excellente organisation des communautés chinoises. Les Chambres de Commerce y jouent un rôle prépondérant aux multiples activités. Leur influence se fait sentir dans la ligne de la tradition, de la bonne entente, de la largeur d'esprit.

Grâce à ces multiples organisation le nouveau venu n'est plus un isolé dépaycé ; au cours de sa vie bien des problèmes seront résolus ; après sa mort il recevra une décente sépulture.

Ressemblances

L'immense majorité des Chinois d'outremer se sentent unis par un lien de communauté d'origine, de langue et de civilisation. Ils sont les descendants de familles chinoises qui aujourd'hui encore se perpétuent dans la mère-patrie. Sans doute beaucoup ont-ils, à la suite des guerres surtout, perdu contact avec leurs parentés chinoises. Dispersés dans cinquante pays, ils se sentent cependant membre de la grande famille chinoise. Et comme tels aussi ils sont considérés par les populations au milieu desquelles ils vivent.

Il suffit de citer deux faits indéniables de l'attachement à la langue et à la culture chinoises. Dans le monde circulent plus de deux cents périodiques, journaux et revues, publiés en chinois et hors de Chine. Partout, même dans les plus infimes communautés chinoises, un immense effort est fait pour maintenir et multiplier les écoles chinoises qui se chiffrent par centaines. La ville de Djakarta, capitale de l'Indonésie possède 85

écoles chinoises qui groupent 45,581 élèves.

Chez la très grande majorité des Chinois émigrés l'attachement aux usages et coutumes nationales est profond et fidèle. C'est une joie pour eux de les observer à l'occasion des grands événements familiaux, naissance, mariage, décès, comme à l'époque du nouvel-an ou à la fête du 15 de la huitième lune ? Cette fidélité à la tradition est parfois si grande que l'on retrouve dans des communautés chinoises d'outremer l'observance de rites aujourd'hui disparus dans la Chine moderne.

Cependant l'attachement aux usages du pays natal n'a jamais été un obstacle à l'acceptation loyale de la législation et des coutumes du pays où vivent les immigrants chinois. Dès la première génération ils parlent la langue du pays qui les a reçus. Et leurs descendants parleront facilement 2 ou 3 langues ou dialectes différents.

Conclusion

A la suite de circonstances diverses l'émigration chinoise est aujourd'hui fort limitée, et il n'existe plus aucun grand courant d'immigration. Mais ce serait une erreur d'en conclure au déclin des communautés chinoises d'outremer. Elles sont assez puissantes pour assumer leur croissance sans apport extérieur.

En effet, si l'on prend pour base la natalité chinoise à Singapore on constate que la population chinoise à l'étranger s'accroît annuellement d'un demi-million de naissances.

D'autre part jamais sans doute autant d'étudiants chinois ne furent inscrits dans les universités d'Europe, d'Amérique et d'Australie.

Jamais non plus ne s'est présenté le fait que plus d'un millier de prêtres, religieux et séminaristes chinois, tant en Occident qu'en Orient, poursuivent leurs études ou sont mêlés à l'apostolat catholique.

Cette double élite intellectuelle et morale est appelée à remplir une mission dont il serait difficile d'exagérer l'importance.

Toujours actives et studieuses, vivantes et fécondes, c'est avec confiance que les communautés chinoises d'outremer regardent l'avenir.

*S.E. Mgr. Carlo van Melckebeke
évêque de Ningsia,
Visateur Apost. Asie S.E.*

SARAWAK

THIS month we bring another brief glimpse of a corner of the vast mission field, Sarawak, on Borneo, one of the largest islands in the world. Distant, little known places affect various people in various ways. To some, they are of little or no interest. To others, the name conjures up all manner of romantic dreams. Again, there are those who question the need or utility of sending missionaries to such places. That these places carry little or no weight in the political chess game is true. That life there is anything but romantic the missionary will fully agree. Such reasons did not enter into the missionary's devoting his life to the unknown, less 'civilized' areas. Though the people may not live by Emily Post, nor have radio, television, electricity or plumbing, the simple fact is that they are people, that for them too Christ died on Calvary's cross, that they will not attain the fruits of that Redemption unless the missionary goes to them—there is the mainspring of mission endeavor. That is why priests and Sisters are to be found in Sarawak and other even more primitive areas.

Those at home may picture the life of the missionary as a succession of heroic deeds, something that is material for books of adventure. The weary missionary, returning to his home after a long day visiting his district feels anything but heroic. His is a job to be done under very trying circumstances. Living with people he has grown to love, he still finds the food, the climate, the countless insects a continual purgatory. Planting of Christian ideas is a never-ending task. Age old traditions and customs can not be changed overnight. Sometimes the response is small and slow. Yet, the missionary perseveres in his task, determined that his particular corner of the Master's vineyard will eventually flourish. Sweat, tears, perhaps blood, will be required. The price is gladly paid for souls that are priceless, purchased by the Blood of Christ.

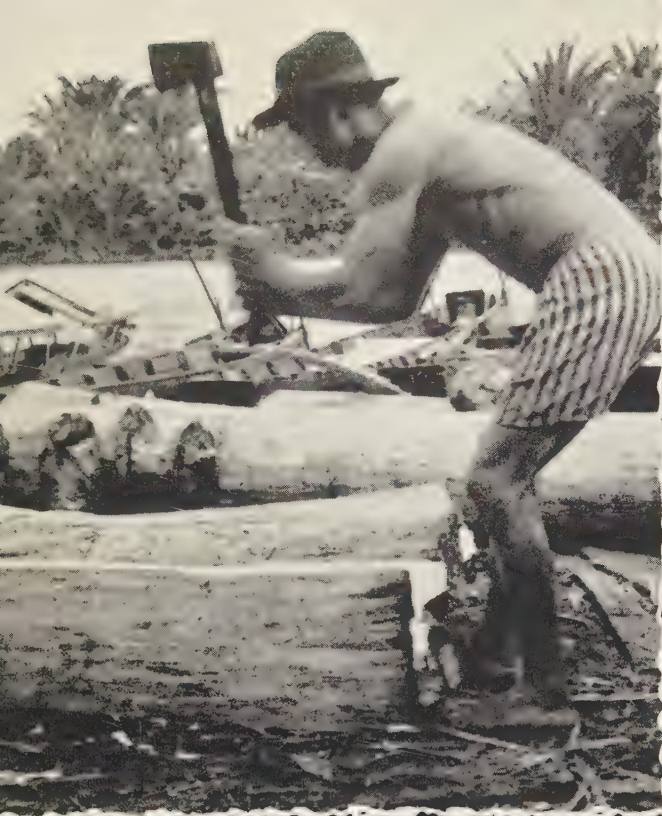
Along with his direct evangelization work the missionary must needs add many a sideline. Social work, education, medicine, hygiene—

name it and you'll find that the missionary does it. The changes wrought have to be seen to be believed. A glance at those wide-awake, neatly dressed youngsters in the classroom shows something quite different from the usual pictures seen in travel books. The Sisters have taught them things their grandparents never knew. Life, even in their rude surroundings, has taken on a new meaning; a healthier, happier life is theirs, thanks to those who left home and country to work among them. The darkness of superstition has been replaced by the light of truth. Fear is no longer the dominant factor in their thinking. Slowly but surely the change is being wrought in them that was wrought in our own ancestors many centuries ago. The supernatural destiny of man, the realization that all are the children of one Father—these are effective in abolishing the cruelty that manifests itself in head-hunting or other grisly practices.

There is always the danger that in our judgements we may overlook the important truth that the inhabitants of those faraway places are part of the human family. The color of their skin may be different from ours, their way of life repulsive, their language unintelligible, but, underneath it all, if we take the trouble to look, we will find the same human nature as our own. Life has problems for them, the same as for ourselves. They too must "earn their bread by the sweat of their brow". Love, hate, ambition, all the varied human emotions are theirs too. And, like to ourselves, they respond to understanding and friendliness. Ignorance and suspicion may have led them to murder the first missionaries to come among them. Others stepped into the shoes of the fallen ones and today suspicion has given way to trust. The people know and trust the missionary. The welcoming smile that lights up their faces when the priest or Sister comes into their midst is one of the joys that only the missionary can savour. Sarawak may have only 1,700 Catholics but the missionary is confident that these are only the first-fruits of a bountiful harvest yet to come.



Boys are boys be it Chicago, Marseilles or Sarawak. In China the top is whipped; in Sarawak it is thrown from a string, as in most western countries. The top differs slightly in shape but essentials of the game remain the same. Of old, deadlier activities attracted Dyak boys.



Sago, starchy foodstuff from the sago palm, is an important Sarawak product. Here, a Chinese workman splits the logs to remove the pith.

Shredded sago pith being washed. Some of the final product will feed the local population, some will go abroad to be used as stock feed.



Pith of the sago palm, which grows in swamps, is ground in a crude mill. Chinese are active in this lucrative business.

Soaked, shredded pith seeps through mat when trampled; collected in trough underneath, pure sago sinks to bottom, a cheesy mass.





Housing, in Sarawak's tropical climate, is simpler than in the Temperate Zone. Needed building materials are plentiful and cheap.

Contact with the missionary has worked many changes in Sarawak. The legendary 'wild man of Borneo' now has a broad smile for the visitor.



Knitting finds no place in the life of the Sarawak woman but she does produce beautifully woven basket work, an example of native art.

These Dyaks, had they lived an hundred years ago, would have been known as dreaded sea raiders instead of peaceful, friendly fisherman.





Fr. Mak, Dutch member of Mill Hill Fathers, distributes Holy Communion to the descendants of head hunters; piety has replaced cruelty.

Sure sign of solid progress in Sarawak, this Sister, a Dyak, belongs to a native Sisterhood working alongside the Sisters from abroad.



The Franciscan Missionary Sisters, unsung heroines in far-off places, are giving yeoman's service in Sarawak dispensaries and schools.

Fr. Mak's tiny chapel has a glorious history. The first Mill Hill Father to work here was killed by the Dyaks, about 70 years ago.



On Chinese Names

Frederick Tsai

ALL Chinese seem to be characters in *The Pilgrims Progress*—Hopeful, Faithful, Honest Charity, Great Grace, Caution . . . are our commonest names. As Chinese characters have meaning, all Chinese names have meaning too; what kind of a name a Chinese shall be given is of deepest import both to himself and his family. A name is tale-telling, it unfolds degrees of education and breeding. So when a Chinese has a child, instead of bringing him to the priest for baptism, as Christians do, he asks his most learned relative or friend to give the baby a good name, a classical, elegant, and illustrious name. It requires the erudition of a George Saintsbury, or a Sir E. K. Chambers to write the history of Chinese nomenclature, and the tracing of the origin of a good name would sometimes make any but the stoutest heart quail; but I am not going into the subject seriously, and would ignore its ramifications here.

Source Of Names

Most names are traceable to quotations from the classics. I do not know whether Chinese are possessed by the passion for decoration, as Somerset Maugham observes, but I am certain that our names are esthetical as well as autobiographical and pompous. Now let me take a few names for example. There are hundreds and thousands *Kuo Tung's* (國棟), or 'the pillar of the country', *Kuo Hwa's* (國華), or 'the flower of the country'. The greatest scholar-general of the Ch'ing Dynasty, who put down the *Tai Ping* rebellion, was named, as he deserved, *Kuo Fan* (國藩), or 'the bulwark of the country'. I know an old man *Chi K'wei* (執幾) by name,

which means 'holding a lance'; this is a quotation from the *Book of History*, the most ancient classic extant. What especial distinction this can confer on him I cannot see except that this is a quotation from such a classic. Ten out of fifteen privates are named '*Teh Sheng*' (得勝), meaning 'I win the victory', or '*Teh Piao*' (得標), meaning 'I shall be an officer'. It follows that such names stamp one as a soldier as unmistakably as the khaki uniform.

Extra Names

When there is so fine a field to display scholarship, naturally some may have more names, some less. A nobleman usually has three or four names, an author may have over a dozen, not including familiar names and pen-names. People have so many names that at one time a law was made to restrict citizens to using not more than two names, but this law had no sooner been made than it was utterly disregarded. Formerly, a poor woman had no name at all. 'She was literally without a name, and might have throughout her life been 'hey'd' whenever addressed. Now she may have a name, but nobody seems to bother to remember it. She is named, if named at all, *Lao Chang's* old woman (老張的老婆), that is, old Chang's wife, or *Ah Pao's* mammy (阿寶家媽), if she has a son *Ah Pao*. The dolorous history of Chinese women of the lower class is never more manifest than in their lack of names.

Therefore, it annoys a *nouveau riche* acutely whose vulgar name is already known to his friends. He cannot shake it off to win recognition of his respectability, just as a

young lady cannot remove a big scar from her neck to win admiration. Only a few, with a defiant and dauntless breast, can keep their 'ignoble' names intact. On the other hand, Chinese allow actors and actresses to have extraordinary names (including surnames). An opera singer who is trained to play and sing a woman's part can assume an effeminate name, but when he becomes famous and his social status is raised to some nobility, his name stings him. We congratulate Red Skelton for his being an American, for Americans are generous enough with funny names. We like boxers' names, which suggest rugged and game qualities. Incidentally, Chinese treat names of ancestors, deities, sages, and emperors with greatest respect and veneration as the ancient Hebrews did. We even go a little further. Printed matter is not to be thrown away lest that should be trampled, on which sacred names may be impressed; they can only be *cremated*. If one's father is named *Franklin*, or *Raymond*, one will be regarded as sacrilegious to bear such a name as *Francis*, or *Edmund* respectively. A Chinese can never become used to calling his father 'Johnny' or 'Sam' as some modern Americans do.

Name In Fiction

When Dickens makes us indignant with such a grim name as Murdstone, which at once associates with 'murder'* and 'being as cold and heartless as stone', Chinese novelists are never backward in inventing names to give hint to all kinds of natures and the personality of the characters they create. In *The Red Chamber's Dream* (紅樓夢), the greatest novel ever written in the Chinese language, two big family names appear: *Chia* (賈), which has the same sound as another character meaning 'the fictitious' (假), and *Chen* (甄), sound of another character meaning 'the real' (真). Any name in the novel shows certainly whether the character is a hero or a villain, a saintly man or a dirty cur. Every name is full of significance, but sometimes only a careful scholar can detect and follow the hidden meaning of the author.

* cf. Dickens's own revelation:— 'She marries a second time—goes and married a Murderer, or a man with a name like it...'

The revolution of Dr. Sun Yat Sen brought new nomenclature to China. After the revolution, we had better give up any hope to read meanings into some people's names, for the literary tradition is nearly lost, and those who are eager to break with the past have a peculiar system for their own and their children's names that defies interpretation. But Dr. Sun himself was classical and traditional in his names. *Yat Sen* (逸仙) means 'an eminent supernatural being'; *Wen* (文) means 'the educated' or 'the elegant'; *Chung Shan* (中山), means 'the mountain range of the middle plain'; all graceful and magnificent. To surmise is always dangerous; even a king may be in doubt about the meaning of his ministers' names. Here is an anecdote from the celebrated *Shih Shou Sin Yu* (世說新語), a collection of eminent deeds and conversations of Chinese between 25 to about 400 A.D.

"You are named 'thinking'; what do you think about then?" asked King Sun Hao of Wu.

"I think about filial piety when at home, loyalty when in your Majesty's service, and faithfulness when with my friends. That is all," answered Chu-Keh Ching.

Of course we cannot place too implicit faith in this account. I wonder whether Dr. Hu Shih (胡適) meant that he adhered to the doctrine of 'survival of the fittest' when he took that name *Shih* (適), but it tends to suggest it.

Names For Foreigners

Besides his passport and other official papers, a foreigner first coming to China must have a good Chinese name. He cannot afford to look like a rogue because of his name in Chinese. But Chinese are generous and courteous. Foreign countries are given the best characters to transliterate their names. Thus, England has *Ying* (英), signifying 'excellent' or 'heroic', America has *Mei* (美), signifying 'beauty' or 'perfection', Germany has *Teh* (德), signifying 'virtue', and France has *Fa* (法), signifying 'law', or 'order'. Many missionaries have names bearing the sense of 'Lord's Grace', 'Seeing the truth', etc.; foreign ambassadors and merchants have dignified and suitable names in Chinese too.

It would be interesting to dwell very shortly on some of the common Christian names. William in China is *Wei Lien* (威廉), or 'the portly and incorruptible'; Mary is *Ma Li* (瑪麗), or 'an agate beautiful'. But certain names enjoy less fortune. For instance, we must abandon all attempts for Benedict, Bartholomew, Benjamin, Franklin, Frederick, and even Charles has no luck at all. Henry has the established *Hung Li* (亨利), which means 'prosperous and making profit', where Chinese tradition disdains 'making profit'. Mr. Henry Brown must do something to avoid being uncomfortable among cultivated Chinese because of his first name, and the only alternative he seems to have is to drop 'Henry' entirely, and name himself *Buh Long* (布朗), which means 'Mr. Buh

the candid-minded'. Apart from the different characters employed to translate theological terms, Catholics and Protestants have different names for St. Peter and other biblical persons; a Chinese Protestant converted to Catholicism is at sea to find who is who in his devotional books, for even the sound of St. Peter's name is variously represented in Chinese. Catholic Fathers use Latin for transliteration, and in this wise, there are for St. Peter three Chinese characters, *Po To Lu* (伯多祿), whereas the Protestants use English, and there are only two, *Pe Teh* (彼得). But for our Lord both adopt (for what else can they do?) a name compatible with His brief but miraculous life on earth, which can hardly be altered as long as Chinese language exists: that is, *Jeh Su* (耶穌) meaning 'the Father rising again from the dead'.

Courses For Lay People

The knowledge of convert techniques should not be confined to seminarians or priests but should be shared with lay people as well. Since the number of priests is so limited, the hope of reaching the bulk of the churchless millions in our land rests with the laity. Every effort should be made in the teaching of religion in our high schools and colleges to impress upon the students the importance of being able to present the matter in such a way as to appeal to non-Catholics, especially people with no definite religious faith.

We have a divine obligation to share our spiritual heritage with such people. By keeping that fact before the students, the whole course in religion will be vitalized with a new significance and purpose. Acting upon this conviction Marquette University recently established a course in convert-making for its lay students. The course has captured the imagination of the students and fired them with a determination to put their knowledge into practice on every possible occasion.

Knowledge of convert techniques, however, will not of itself bring in converts. It must be backed by a burning zeal for souls. This means that the individual, priest or layman, must go out after the sheep that have strayed and search until he finds them. He must be an active member of the 'shoe-leather apostolate'. A Chicago pastor who has received 1,600 converts reports that he has spent two hours a day during his entire priestly ministry in convert work—and most of it was spent in looking up prospects.

Techniques for Convert-Markers, June 1955.

Editor's note: Those interested in receiving the monthly release: Techniques for Convert-Makers, may obtain it by joining THE PAULIST LEAGUE, annual dues US\$1.00. There is a special price quoted to Seminaries ordering in bulk lots. Address correspondence to:

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NOTES AND INFORMATION

1. *Steps to Strangle Religion*

BERLIN, Jan. 19 (NC)—The East German Communist regime has taken two new measures to strangle religion. The Reds have issued instructions to local authorities to halt Church groups from purchasing land or building lots and to stop the erection of any

new churches, chapels or rectories. At the same time the regime has enlarged its program of flooding the market with low-priced editions of the writings of 18th and 19th-century anti-clericals. These include the works of Voltaire, Diderot, Montesquieu and Friedrich Engels.

2. *Under False Colors*

WASHINGTON, Jan. 20 (NC)—A professedly Catholic publication, banned by the Holy See, is being circulated among American Catholic priests. The magazine is published in Budapest, Hungary, by a committee of "progressive Catholics." Issued in French, it is called Bulletin Catholique Hongrois. Together with another Hungarian "progressive Catholic" publication, A Kerestz (The Cross), the magazine was placed on the Index of Forbidden Books by the Sacred Congregation of the Holy Office on June 28,

1955. (Cf. Acta Apostolicae Sedis 47-455). Osservatore Romano, Vatican City daily, stated at that time that the action was taken against the publications in the interests of "safeguarding the Faith and defending the Church's unity and freedom." Osservatore declared that the two publications seek to create the erroneous impression abroad and at home that full religious freedom prevails in Hungary and that perfect accord has been reached on all issues between the Church and the Communist regime.

3. *Church in Ukraine*

MADRID, Jan. 21 (NC)—The almost total destruction of the Catholic Church in the Ukraine is detailed in a survey made here by the Association for Refugee Ukrainian Students in Spain. The five Sees in the Ukraine have been suppressed by the Communists and over half the priests have been imprisoned. Of 3,470 priests, 20 percent have sought refuge abroad. Others are in hiding or have been forced to follow the

leadership of the Russian Orthodox Church. The Reds have driven 1,090 nuns from their convents. Catholics in the Ukraine once numbered about 5,000,000. The 3,040 parishes with 4,440 churches have been either closed or confiscated by the Orthodox Church. The 125 monasteries in the Ukraine have suffered the same fate. Catholics lack newspapers, and their organizations and publishing houses have been closed.

4. *Measures to Keep Youth from Church*

BERLIN, Jan. 24 (NC)—The East German Communists have taken new measures to keep all children from church on Sundays. At the same time the East German

press has launched a vigorous attack against a Lutheran pastor who had warned about the pagan character of the Communist-promoted "youth initiation rites." The central com-

mittee of the East German Communist youth organization has issued instructions to all functionaries that each one must devote at least two Sundays a month to the Communist indoctrination of youth. The committee stated that East German youths have been left to themselves too much on Sundays and holidays. It added that this leaves the youths open to influences "which do them no good." The Red youth committee called for the opening of youth clubs, sports arenas and the promotion of other activities to attract youths on Sundays. It stated that special efforts should be made to plan some activity for young people on Sunday mornings.

The East German press attack is directed against Pastor Zehme of the Lutheran St. Stephen's Church in Dresden. The pastor had sent to a number of teachers in the Dresden area a background article on the Communist youth rites together with a Christmas card. He deplored the fact that "the Christian teacher is being forced to propagate the youth rites against his convictions." The Dresden paper, *Saechsische Zeitung*, called this a "provocation" against the people's republic. "The pastor's inhuman interference has harmed his parishioners," it added.

5. *Vatican Yearbook*

VATICAN City, Jan. 17 (NC) — Communism's continuing warfare against the Church is indicated by the fact that once more the names of about 150 of the Bishops listed in the Vatican yearbook bear notations that they are imprisoned, exiled or otherwise prevented from exercising their ecclesiastical functions. The first copy of the 1956 edition of the yearbook, *Annuario Pontificio*, was presented to His Holiness Pope Pius XII. The year book is printed in Italian and edited by the Secretariate of State of the Vatican. It contains 40 more pages than last year's 1,605, but apart from the personal and jurisdictional changes which took place up to December 31, 1955, its arrangements and contents follow the traditional pattern. As usual it is a veritable gold mine of information covering the worldwide organization of

the Church from the Pope down to the smallest mission area in some corner of Africa or Asia.

The most important statistical changes in the new edition concern residential diocesan Sees, which increased from 1,157 in 1955 to 1,212 in 1956. Metropolitan residential Sees rose from 293 to 303, while apostolic vicariates decreased from 237 to 202 and apostolic prefectures dropped from 134 to 123. These changes were mainly due to the erection of hierarchies in French Africa, which changed the status of 51 vicariates and prefectures. The *Annuario Pontificio* lists the death of two Cardinals during 1955—Cardinal Innitzer in Vienna and Cardinal De Jong in Utrecht, Netherlands. During the year 52 Archbishops and Bishops died.

6. *Attitude Toward Non-Catholics*

NEW York, Jan. 18 (NC)—In his sermon opening the Church Unity Octave observance in St. Patrick's Cathedral, Archbishop Cushing of Boston contrasted the modern tolerant attitude with that of the Middle Ages. "We have fallen a little too deeply," he said, "into the attitude that religious convictions and loyalties upon which they rest are of secondary importance; that in an atmosphere of social harmony all religious questions will somehow settle themselves. The proper spirit in which Catholics

should approach the other sheep, is a spirit of love for the truth of God's revelation regarding his Church . . . a spirit of tolerance born of love of the truth and nurtured in supernatural charity . . . a spirit of zeal for the triumph of the truth over the disintegrating influences of hatred and dissension . . .

"In a spirit of genuine charity we must be friendly and affable towards our non-Catholic friends and neighbors as we meet them in the various circumstances in which modern life brings us together. We must

act on the assumption that their hearts are right and their intentions honest unless we have proof positive to the contrary. We must not jump to the conclusion that their attitude towards the Church is hostile when we find that their attitude towards us as Catholics is tinged with misgivings and suspicion. No good can come either to the Church or to human society, if we arouse the suspicion that the Church is bent on promoting its cause through political pressure or through the amassing of material wealth. Political pressure is a legitimate weapon for the gaining of desirable improvements in the material circumstances of our life, or as a means of defense against unjust attack on our fundamental human rights. Political pressure can never be a means of disseminating the truth. When it is employed in the service of religion it inflicts wounds that become deeper

and deeper with the passage of time, and it arouses resentment that leads to revenge and retaliation.

"Truth is strong enough to prevail eventually over the most strenuous opposition. It needs only an atmosphere of supernatural charity in which to diffuse itself. It makes its strongest appeal not to the desire for worldly comfort or social prestige but to the higher yearning for possession of God which God Himself has placed in every human soul. For this same reason we must not rest our hopes for the return of the 'other sheep' on the extension of material resources . . . Mere multiplication of churches and schools and institutions of Catholic Action can never raise men's minds from earth to heaven. Faith is born of love, and becomes clarified and coherent as it is nurtured by love. Love is interested in giving, not in getting."

7. Church Given High Rating In Audit

NEW York, Jan. 25 (NC)—A management audit of the Catholic Church, conducted on statistical methods employed in measuring the managerial efficiency of industrial corporations, has been attempted by the American Institute of Management, a non-profit foundation with headquarters here. In stating the purpose of the study Jackson Martindell, AIM president, said that the audit was undertaken to determine "just what administrative lessons might be learned from the Church's 19 centuries of varied problems and remedies."

He emphasized that the audit was one of managerial practices and "not of dogma or ecclesiastical premise." A point rating was applied to ten categories: social function; organization structure; growth of facilities; membership analysis; development program; fiscal policies; trustee analysis; operating efficiency; administrative evaluation and effectiveness of leadership. According to the Institute's Management Evaluation Table, the Church received 8,800 points out of a possible 10,000 or 1300 more than the 7500 points required to be certified as "excellent" by AIM standards. Mr. Martindell stated that "no other non-profit concern could be rated so high."

The American Institute of Management, according to its president, is designed "to improve managerial practices all over the world by a methodology of management appraisal." There are 16,000 paid members in the United States and Canada, including 5,000 company presidents and 1,000 educators. The method employed in the Church audit, was similar to that used in the Institute's non-profit institutions such as hospitals, municipalities, colleges, etc. The audit of the Catholic Church, was "the largest and most ambitious ever undertaken by the Institute." Information for the report was gathered over a period of eight years by hundreds of researchers in various countries and more than 30 languages. The information sought from both official and unofficial sources was freely given. Much of the research was conducted in the Vatican Library.

The initial copy of the 26-page summary report was sent to Pope Pius XII with a covering letter signed by Mr. Martindell, in which the AIM president wrote that while "completion of all research to be made public is not expected before next summer, thus enabling us to foresee the publication of our complete study by next fall, the lessons to be learned from our analysis of the history and

operation of the Church have already appeared be of such immediate significance for our members as to warrant the present publication of an advance summary report in the series of our Management Audits."

The findings of the study ranged from an optimum excellence rating of the Church's "social function," a high rating of its "operating efficiency" and a defense of Catholic schools to a criticism of the Catholic press and charges of "secretiveness" in financial matters, and "nepotism," "intrigue," and "Latin thinking" in the Vatican.

In evaluating the "social function" of the Church, the AIM credited an optimum excellence rating of 1,000 points. "No other organization," the report stated, "over so long a period would rate as high in social function, despite the blemishes, and few can equal the social function of the Church as a present day matter. Certainly no other religious society attempts such broad services both to its members and the community . . ." This function, the report continued, "almost defies comprehension." Under the term "social function," the AIM considered educational and cultural contributions made in the course of 19 centuries.

The report also offered 32 points which management can learn from a study of the Church including "the value of widespread diversification to a continuing enterprise, coupled with the need for autonomous controls geographically."

Other points included:

- the benefit of long executive training and slow promotion.

- the importance of doctrine and indoctrination in assuring continued unity of thought and action after the authority for decentralized operations has been delegated.

- the efficacy of being absolutely certain of each individual's integrity, ability and industry before he is given any authority whatsoever.

- the benefit of promotion from the ranks.

- the advantage of haste in some directions and delay in others.

- the need to utilize the knowledge and power of elderly men in staff capacities.

- the advantages of an atmosphere of diplomacy in all dealings.

- the advantage of realizing that a monetary reward by itself has never been a great motivating force for man's best activities.

- the importance of being amenable to constructive criticism.

- the long term importance of selling or persuasion by demonstration and example rather than aggressive pressure.

"As of now, the atmosphere of the Vatican exudes efficiency," the report observed. "Even inexperienced observers cannot fail to perceive it. And the efficiency is there in almost every area of operation. From the time clocks for all personnel to the extraordinary long hours of the Pope himself, one senses the immensity of detail that is handled quickly and handled well."

From the management efficiency standpoint, the AIM claimed that two weaknesses existed:

"There is too little provision for staff research work, the result of which would be available to Bishops on a requested basis. Also, too much line and staff responsibility is still vested in the Pope himself, to the possible detriment of his good health, study and spiritual leadership. Pope Pius XII has been seeing on the average, two thousand people daily. He works seven days a week and has little time away from his duties, except for food and prayer. No other ruler, temporal or spiritual, adheres to such an astounding schedule."

In the field of education, the AIM report held that Catholic grade schools, high schools and colleges "should be encouraged and aided by everyone, and their value to the state be recognized . . . Parochial school children, Catholic, Jew or Protestant, should have the same government advantages as to travel, food and books, as the student in the directly supported public schools . . . Any other procedure will eventually have the effect of eliminating Christian or Jewish educa-

tion and of producing a common civilization from a common world. When an entire nation travels in one educational direction, it cannot survive a marked change in circumstances."

Criticisms leveled at Church management included:

1) The "advanced age" of Cardinals in charge of Roman congregations.

2) Nepotism has been "curtailed but not eliminated."

3) The charge that the Catholic Church "is the only government in the world that makes no public statement of its finances."

4) "Too many Catholic publications with too little effort to see that any of them are truly outstanding."

8. Red Voters in Free World

FREIBURG, Germany, Jan. 26 (NC)—Communist parties in the free world have a total membership of 3,590,150. The number of persons who have voted for a Red candidate in elections in free nations is 20,307,000. These figures appeared in a survey on world communism published here in the Catholic periodical *Herder Korrespondenz*. Four countries have 74.1 per cent of the total party membership. These are Italy with 2,000,000 party members, France with 400,000, Indonesia with 160,000 and western Germany with 100,000. Other nations with more than 50,000 members are Japan, Iran, the United States, Brazil, Austria, India and Finland.

The breakdown of party membership by continents is:

North America	...	...	...	70,000
South America	...	...	...	241,500
Europe	...	...	...	2,800,650
Africa	...	...	...	30,000
Asia	...	...	...	442,000
Australia	...	...	...	6,000

Countries with the largest number of Communist voters are Italy with 6,100,000, India with 6,000,000, France with 4,900,000, Japan with 656,000 and Germany with 607,000. (The survey was made before the January 2 election in France in which Communist candidates won more than 5,000,000 votes.) Red candidates won the highest percentage of votes in France, where 26 per cent of the electorate cast their ballots for Communists. France was followed by Finland, 25 per cent; Italy, 23 per cent; Indo-

nesia, 22 per cent; Ceylon, 18.8 per cent; Iceland, 16 per cent and Greece, 11 per cent. The Communist Party is outlawed in 26 of the 58 countries dealt with in the survey.

According to the survey Communist Party membership by country is:

North America: United States, 60,000; Canada, 10,000.

South America: Brazil, 60,000; Argentina, 40,000; Chile, 40,000; Cuba, 30,000; Venezuela, 20,000; Uruguay, 15,000; Peru, 10,000; Mexico, Colombia, Ecuador and Costa Rica, 5,000 each; Paraguay and Bolivia, 2,000 each; Panama, 1,000 and Guatemala, 500.

Europe: Italy, 2,000,000; France, 400,000; West Germany, 100,000; Austria, 60,000; Finland, 50,000; Great Britain, 35,000; Netherlands, 33,000; Sweden, 30,000; Belgium, 25,000; Greece, 20,000; Denmark, 16,000; Spain, 10,000; Norway and Switzerland, 8,000 each; Portugal, 4,000; Iceland, 1,000; Luxembourg, 500 and Ireland, 150.

Africa: 30,000 in all countries.

Asia: Indonesia, 160,000; Japan and Iran, 80,000 each; India, 50,000; Philippines, 15,000; Iraq, 12,000; Syria, 10,000; Lebanon, 8,000; Thailand, 6,000; Malaya, Ceylon and Pakistan, 5,000 each; Israel, 4,000 and Jordan, 2,000.

Australia, 6,000.

Press Review

The featuring of articles does not necessarily imply our approval of their contents or views. It means only that they are of interest to our readers.

1. Cooperatives And Conscription

(Condensed from China Weekly)

IT seems rather queer that the subject of agricultural cooperatives is discussed simultaneously with that of military service since they appear to be so irrelevant and in no way related to each other, but the Chinese Reds have utilized the former to push their campaign of militarism throughout the country. They have established these organizations not only to enslave the peasants and control farm products but also to form the bases for converting all youths into soldiers. Red China started the agricultural cooperatives in 1954, and conscription also began in that same year. This was not a mere coincidence: the Communists had their special purpose in trying to enforce the one so closely at the heels of the other.

When a young man is conscripted, naturally his family loses a certain amount of working capacity. Should he be disabled or killed in a war, it would surely have a very great effect on the support for his home as a whole. Large scale conscription will reduce or weaken the labor in rural districts, which in turn will harm the entire project of agricultural production. In the past, this loss was usually made up by the so-called "Mutual Aid Group" whose members helped the conscripted family to cultivate the field and reap the harvest. However, the plan has proved inefficient in many ways, and the farms of the drafted people or of "martyrs of the Communist cause" have often been neglected. The Chinese Reds intend to build up an enormous army, and so they have aban-

doned the above plan and adopted the "advanced experience" of the Soviets. They have established large numbers of agricultural cooperatives to supplant the mutual aid groups in various districts throughout China.

With regard to conscripting peasants, the Chinese Reds are imitating an ancient policy of recruiting men from rural districts for obligatory military service. During the period of Sino-Japanese hostilities, General Yen Hsi-shan, then Governor of Shansi Province, also endeavored to combine farmers with soldiers in resisting the invaders. The Communist rulers, too, are desirous of having every person engaged in some form of labor which will yield production, and at the same time he must answer the call of the nation's military service. This will render it possible to convert the populace of the entire country into armies, and then they will reach the peak of militarism. On Jan. 8 of this year, the New China Daily News of Nanking published an editorial, stating: "The great development of agricultural cooperatives has not only established an ideological front for conscription but it has also made drafting easy and reliable." This clearly shows the real intention of the Chinese Reds to transform all the people into soldiers through the system of agricultural cooperatives.

Moreover, the Chinese Reds have sent large numbers of retired servicemen to rural districts to become responsible cadres of various agricultural cooperatives. In addition, all the graduates of primary and junior

middle schools, who are unable to continue their studies, have been admitted into these organizations, too. Outwardly, this is to solve the problem of rehabilitating the disbanded men, or provide employment for the students who cannot have more education. In reality, however, the Communists have an ulterior motive. In future, the retired servicemen will direct all the young members of the agricultural cooperatives to answer the call of conscription, while the graduates of primary and junior middle schools, now working in these organizations, will become draftees to serve in the Red army.

The central authorities of the Youth Corps of the Chinese Reds issued a directive on Dec. 1, 1955, that illiteracy in rural districts must be entirely eliminated within seven years. This also suits conscription, as the raising of the education standard of the young peasants will be very necessary to strategy. At present, as reported by the Reds themselves, there are approximately 70 per cent of the youths in rural districts who cannot read and write. The planned elimination of illiteracy in 1962 will just be the completion of the second five-year plan. Prior to this time, the Peking regime can only conscript those primary and junior middle school graduates, members of agricultural cooperatives, who are not illiterates.

For the purpose of rehabilitating the disbanded soldiers, the Chinese Reds held a conference in Peking on Nov. 1 to 15 of last year. The main topic of discussion was how to place the retired servicemen and disabled soldiers in various agricultural cooperatives to carry on production in rural districts. It was also pointed out that 90 per cent could easily be admitted as responsible members, and the question was how to deal with the remaining number. Later it was agreed that special meetings must be called this spring to make known the government's policy concerning the agricultural cooperatives as well as to urge all retired servicemen to join these organizations. At the same time, the various provinces would start a propaganda campaign to make the rehabilitation work a real success.

In urging disbanded military servicemen to participate in agricultural cooperatives, the Chinese Reds intend to bring down two birds with one stone—firstly, these people, being well versed in Communist ideas and ideals,

may serve to guide other members to accept conscription with less reluctance; and, secondly, which is more important than the first, since these people have been in the Red army, they naturally want to give more help to the so-called "martyr families" as well as the families whose members are now in military service. Thus it is quite apparent that these organizations are not only concerned with the work of increasing farm products, but they have the special task of providing all necessary aid for the families with members serving in the Red army. Moreover, in every agricultural cooperative there are usually two assistant chiefs—one in charge of production work, the other to look after political training. The latter is always a retired serviceman, and he together with other cadres (who are all rehabilitated soldiers) are responsible in encouraging young members to answer the call of conscription, to extend assistance to families which have sent people to serve in the Red army, and to control the thought of the peasants.

According to China Youth of Oct. 24, 1955, there were 230,000 graduates of primary and junior middle schools in Kwangtung Province who could not continue their studies last year, and in the Province of Honan there were as many as 250,000 such youths. The Chinese Reds have persuaded 90 per cent of them to join the agricultural cooperatives. If a rough estimate is made, there should be at least five million youngsters in Red China who are unable to pursue higher education. It is not because the Communist rulers cannot afford to establish more middle schools and colleges to admit these youths; they purposely make them idle for a special reason. They want them to become members of the agricultural cooperatives and later to answer the call of conscription. At present there are more than 1,900,000 agricultural cooperatives with over 70 million farming families participating in these organizations. When conscription begins, it will be very easy to draft millions of young men from these cooperatives, and all of them have a certain amount of education.

According to the estimate of Mao Tse-tung, in the spring of 1958 there should be 55,000,000 farming families joining the agricultural cooperatives; but now the number has already far exceeded his estimate. This shows that the Chinese Reds are doing all they

can to expedite the establishment of these organizations. This acceleration fits in with the socialist transformation of private industry and commerce, but its main task is to facilitate the work of conscription. The Chinese Reds have estimated that in the autumn of this year there will be more than 3,200,000 agricultural cooperatives throughout China. If only one person is drafted from each of these organizations, the Communists can easily obtain over 3,000,000 troops by one conscription. This number can be doubled or tripled, when necessary, without any difficulty.

Why does Mao Tse-tung desire to conscript so many youths for the Red army? It is a well-known fact that there are approximately 1,700,000 former Kuomintang soldiers in the Communist armed forces. Mao Tse-tung has along intended to eliminate them. Furthermore, many insurrections broke out last year; consequently the Peking regime becomes more anxious than ever to get

rid of those men. In addition, the present world situation makes the Communist Internationale very eager and desirous to start preparations for aggression, and so the Chinese Reds have been ordered to be ready to share the responsibility when the time comes.

Red China has now confiscated all privately operated commercial and industrial enterprises. Simultaneously, she is pushing ahead the first five-year plan with real zeal which means war industry is receiving chief attention. Now the only task that remains to be accomplished is the training of vast numbers of young men for modern military service who are to serve as the capital for conquering the whole world. No wonder, then, that Mao Tse-tung should be so anxious to accelerate the establishment of agricultural cooperatives throughout the mainland of China.

Hongkong Standard,
Feb. 22, 1956.

2. Asian Women

(From the Times Correspondent)

SINGAPORE, Jan. 19.—A new factor in South-east Asian affairs, the sentiments of women, is beginning to thrust itself forward in Malaya and Indonesia. In Malaya it has been created by the marriage this month of one grandson of the Sultan of Johore to an Englishwoman, and the announcement this week that another grandson had become engaged in London to an Englishwoman. In Indonesia it arises because the President has, under Muslim custom, taken a second wife, who in the eyes of some Indonesian women has trespassed on the status of the first wife.

All this is delicate ground, but leads to a feminine awakening in Asian affairs. In Johore members of the ruling family have married women from overseas before, but the women of that State are especially sensitive now. They consider they are being thrust into the background just at a time when they would like to assert themselves more. They are conscious that some leading Malay men are becoming more and more westernised, and see the social gulf this puts between them and the people of both sexes. Without knowing

whether they want to bridge this gulf they do not wish to see a separate ruling society without them. Hence there is talk of forming an anti-Malay-European inter-marriage league, which, though it may never be created, demonstrates how Malay women are seeking to attract public sentiment.

Change In Law Urged

In Indonesia no question of foreign marriages has arisen, but a women's association is pressing for a change in the marriage laws, asking for equality between husband and wife in the household, an end to the assumption that women are inferior to men, and "conditional legalisation" of polygamy. It wants polygamy to be limited to two wives, and to be permitted only if the man can give "valid physical and spiritual reason," and has the approval of his first wife.

This movement has been fortified by a marital dispute in which President Soekarno is involved, and, indirectly through him, the Government. His first wife has written to the Government asking it to arrange divorce

for her. Reports from Djakarta indicate that the Government, which has other troubles on its hands, is not likely to try to do this, nor is it likely that the President's own status, built on his appeal as a revolutionary leader, will be undone. The country still looks to him to play his constitutional part in the work that lies immediately ahead. The withdrawal from the Indonesian Government today of four Ministers representing two parties which have wished to dissociate themselves from talks with the Netherlands in Geneva suggests those talks may yet continue. At the same time, it makes it more doubtful whether the Government in Djakarta can carry on, because only the Masjumi, the moderate Muslim Party, one of the four parties which now dominate the political scene, is represented in it.

Government's Dilemma

The Government is only in office until the results of the general election held last September have been calculated and a new Government, based on them, can be called by the President. It is known that the Nationalists (P.N.I.) will have about 65 seats of the total of about 260; the Masjumi (Con-

sultative Council for Muslims) and the Nahdatul Ulama (Orthodox Muslims or Muslim scholars) each 59; and the Communists (P.K.I.) 49. It is not known which combination of parties will be in power.

The remaining seats will go to other parties and there must be 18 representatives of Chinese, European, and Arab minorities. If the 18 are not elected the Government must appoint additional members up to that number to represent those minorities, and as the main parties are so evenly balanced the Nationalists and Communists are closely watching what the Government, which is led by the Masjumi, will do.

With their eyes on the future none of the three other large parties has supported the Masjumi in the talks with the Netherlands which had now broken down. All considered that Indonesia's claim to west New Guinea was not strengthened during those talks. Thus undermined, the Government will find it difficult to run the country until a new Parliament is ready, probably in April.

*South China Morning Post,
Jan. 25, 1956.*

3. Oldest United Front in Asia

By John Cardwell

"UNITED Front tactics," as they are called, have always formed an important part of Communist Party technique in the struggle for absolute power. Although at times they have appeared to be abandoned in favor of more obvious opposition, including armed struggle, against existing governments, these tactics have remained a classic means of pursuing Communist ends. At the present time, the attempted formation of "United Fronts" is once again the main task of most Communist Parties in countries where they are not yet in power. In this context it is worth examining the history of the Indo-Chinese "United Front," popularly known as the Vietminh, later merged with the Lien Viet, and recently renamed the Fatherland Front. This United Front is the oldest still in existence in Southeast Asia.

The Vietminh, or League for the Independence of Vietnam, was formed on Ho

Chi-minh's initiative at a congress at Tsing Si in 1941. At this time a number of Vietnamese political leaders had taken refuge in South China, and the Vietminh was designed by Ho to deceive the Kuomintang and the Western Allies by camouflaging the Communist character of his movement under a Nationalist Front. The Vietminh was, however, Communist-dominated from the outset.

On Aug. 7, 1945, the day after the first atomic bomb was dropped on Hiroshima, the Vietminh guerillas renamed themselves the "Liberation Army" and a National Congress, comprising representatives of various groups within the Vietminh, elected a "Vietnamese People's Liberation Committee." By Aug. 20, Ho Chi-minh was in control of Hanoi. On Aug. 29, 1945, a Provisional government for the whole of Vietnam was set up under the presidency of Ho Chi-minh. The Vietminh hastened to take advantage of the situation by liquidating non-Communist political

rivals. They ordered the immediate dissolution of parties which had collaborated with the Japanese, and imprisoned their leaders. At the same time not only were hundreds of Mandarins and village notables imprisoned, executed or lynched, but also the opportunity was seized to eliminate a variety of non-Communist leaders of every political complexion. Among those executed were a former Minister of Bao Dai, a Trotskyite leader, a member of the Constitutional Party, and the leader of the Independence Party.

The arrival of the Chinese Nationalist forces, which began on Sept. 9 to occupy North Vietnam, forced the Vietminh into a tactical retreat. Steps were taken to camouflage the Communist character of the movement—in November, 1945, the Communist Party was in fact officially dissolved—and an agreement was reached with the leading parties in the Nationalist bloc, which the Chinese sponsored, to form a government of National Unity and to adopt a common policy. In the South, where they had never been as strong, the Vietminh fared less well. The British occupation forces refused to recognize the Vietminh government they found in control on their arrival, and instead released and reinstated the French administration.

Ho Chi-minh now recognized the need to cooperate temporarily with the French in order to get rid of his Chinese-protected rivals in the North and consolidate his position in the South. Having secured the withdrawal of the Chinese, the Vietminh were able to proceed more boldly with the task of absorbing or eliminating their political rivals. These activities were masked to the world by the formation, in May, 1946, of a "popular national front," the Lien Viet, which claimed to represent all Vietnamese, particularly existing political groups, irrespective of race, religion or class. In practice, however, key posts were held by the Communists. Large numbers of political rivals were eliminated, and Communist influence was extended through Communist-controlled associations, people's committees, and so on. By the end of 1946, when the armed struggle against France was launched, the Vietminh, although still theoretically including some non-Communists, was completely Communist-con-

trolled.

Until the establishment of the Communist Chinese People's government in 1949, Ho Chi-minh was at pains to conceal the Communist aims of his movement and even spoke of a possible solution to the Indo-Chinese problem within the framework of the French Union. In the first months of 1950, however, "diplomatic relations" were established by the Vietminh with Russia and China and subsequently with the East European satellite States. From this time onwards, Vietminh propaganda increasingly followed the Cominform line. In February, 1951, the Vietminh organization was merged with the Lien Viet Front, and a new political Party, the Lao Dong, or Workers' Party, was formed and added to the list of member organizations. This was in fact the Indo-Chinese Communist Party, re-emerged after six years under a new name, and it was to lead the Lien Viet in all its activities.

In July, 1954, the Indo-Chinese civil war ended by agreement at the Geneva Conference and Ho Chi-minh was temporarily allotted control of Vietnam north of the 17th parallel. The Communists, relieved of the burden of military operations, were free to consolidate their gains in the North and attempt to attract support in the South, where an anti-Communist Vietnamese government is in power. At the final session of the National Congress of the Lien Viet, which was held in Hanoi from Sept. 5 to 10, resolutions were adopted providing for the establishment of an allegedly yet more broadly based front to be known as the Fatherland Front. All political parties, mass organizations and individuals which were formerly members of the Lien Viet automatically became members of the Fatherland Front.

The Fatherland Front is clearly making a strong bid to win Southern support and reassure those non-Communists in the South who long to see their country re-united and yet fear for their future under a Communist regime. Although key positions are all held by reliable Communists, there is less open insistence in propaganda on the role of leadership of the Lao Dong Party.

Hongkong Standard,
Feb. 21, 1956.

Correspondence

Titjurug, Indonesia
November 9, 1955.

PLURIES legi in ephemeribus missionarios in regionibus gentium usque nunc magis attendisse in *numerum* conversorum, quam in qualitatem, eosque magis voluisse baptismata *multa* quam effectiva. Propositio illa est falsa et contumeliosa pro missionariis! Enimvero: in omnibus locis ubi missionarii habitant, existunt duae scholae catechistarum, una pro viris, altera pro mulieribus. In festo Omnium Sanctorum ad residentiam Pastoris veniunt aliqui ex pagis, qui desiderant catechistam. Post festum revertuntur, secum sumentes catechistam vel catechistas qui (quae) a Pastore ad illum locum destinati (ae) erant. Illico in pagis incipiunt scholae catechismi.

Post novum annum Sinicum pastor vel sacellanus incipit itinera ad illos pagos ubi scholae catechismi fuerant apertae (unus missionarius remanet domi). Post invocationem Spiritus Sancti incipit 'Missio'. Singulis diebus missionarius explicat aliquam partem catechismi. Post jentaculum veniunt ad residentiam, ad summum decem personae qui scholam catechismi frequentaverint; missionarius tentat candidatos. Singuli debent partem catechismi recitare; post hoc missionarius inquit quid catechumeni de doctrina catechismi intelligant, et adnotat omnia. Postquam viri peracti sunt, veniunt catechumenae cum sua magistra, et idem evenit cum ipsis quod ante eas perventum fuerat cum viris. Post finem missionarius cum catechistis consilium init, quinam et quanam sint parati (ae) ad recipiendum Sacramentum Baptismi.

Talis erat institutum per viginti quinque annos, quibus fui missionarius in Sina; et hunc usum didiceramus ab antecessoribus nostris. Et haec erat consuetudo in toto regno sinensi, ni fallor. Et sic augetur numerum neophytorum et christianitatum. In his christianitatibus praecepta Ecclesiae adumissim observantur, quotidie fiunt in domo recitationes precum in matutino, ante et post prandium, et nemo cubitum it quin oraverit preces vespertinas. Apud illos dies dominica vere est dies dominica; non fiunt labores prohibiti sine necessitate.

Ter in die dominica veniunt omnes qui possunt ad oratorium: 1° ad audiendum Missae sacrificium et recipiendam Communionem; 2°, in medio diei veniunt ad cantandum rosarium; 3°, ad vesperas veniunt ad cantandum Viam Crucis, post quam recipiunt Benedictionem Sanctissimi, si missionarius adest. In magnis festivitibus veniunt ex dissitis locis ad ecclesiam Pastoris ad recipienda Sacramenta Poenitentiae et Sanctissimae Eucharistiae.

Quomodo potest aliquis scribere missionarius usque nunc magis attendisse ad *numerum* quam ad qualitatem sollicitantium ad sacrum Baptisma? Quod essent boni christiani probatum est in persecutionem Boxerum anni 1900. Ex 29 martyribus Boxerum, qui a Summo Pontifice Pio XII anno 1946 in numerum Beatorum adscripti sunt, inveniuntur quindecim (15) laici. Et in Martyriologio Seraphico adnotatur quod inter victimas persecutionis Boxerum inveniuntur trecenta (300) membra Tertii Ordinis Franciscani. Et hisce diebus quot christiani laici a Communistis passi sint martyrium postea patescet; audivi eos esse plures.

J. C. Postma, O.F.M.

Catholici Civitatis Macao Anno 1955

Profectus spirituales civitatis Macaoensis anno 1955, a prima die Januarii ad ultimam usque Decembris mensis, perhibentur optimi. Quin ex anno in annum hujuscemodi fructus conversionum, de quibus unice est quaestio hic et nunc, augentur, licet inhabitantes pauciores reperiantur. Multi, equidem, praesertim post aliquot annorum exortas maximas difficultates oeconomicas, malunt alibi migrari.

Elenchus baptismatum in hac civitate sequens exhibetur:

Ecclesia Cathedralis	75
Capellania Militaris	116
Paroecia S. Antonii	157
Capellania Fatima	128
Sancta Infantia	310
Paroecia S. Laurentii	95
Paroecia S. Lazari	878
Missio Insularum Taipa-Coloan	44

SUMMA OMNIUM 1,803

Notare juvat quod isti fructus colligantur praesertim ope apostolatus cleri Patronatus Lusitani, compositi presbyteris lusitanis, sinensibus et haud paucis religiosis.

Omnes alii religiosi et sanctimoniales laborant in apostolatu Gentium sub ductu parochorum, sub quorum vigilantia incumbunt tanto operi Redemptionis, ast magna cum libertate. Quin hic et nunc possim omnium cooperatorum sive etiam communitatum referre fructus singulos, attamen sequentes certi sunt:

Ricci House (Patres S.J.)	441
Capellania Militaris (P. Videira S.J.)	116
Catechumenatus Patris Guerra S.J.	70
Collegia Patrum Salesianorum	101
Sorore Matris Auxiliatricis (Salesianae)	17
Collegia Matrum Canosianarum	33
Sancta Infantia (Matres Canosianae)	310
Sorores D. N. Angelorum	70
Matres Franciscanae una cum P. Bernardino Ly O.F.M.	97

Legio Mariae strenue identidem adlaboravit; ast nescio quinam sint fructus ejusdem apostolatus, sive inter catechumenos sive apud moribundos.

Catholici Inhabitantes Maca civitatis.

Prouti fertur in quibusdam libris catholici universi Macao sunt 17,000; inhabitantes vero catholici et acatholici unasimul 170,000. Relata refero.

Bene multi missionarii et alii ecclesiastici in Europa sciscitantur quare non sit major numerus catholicorum in Macao; vel potius quare non sit tota vel ferme tota catholica, siquidem post quatuor jam saecula lux Evangelii illuxit intra sua moenia sub regimine catholico.

Re quidem vera Macao aliquando tota fuit civitas catholica. Sic ineunte saeculo XVIII inhabitantes Macao erant 20,500, quorum 19,500 profitebantur catholici. Isti vero, ut plurimum, in magna proportionem erant Sinenses. Ab urbe Macao condita vere dici potuit catholica, siquidem ad initium usque saeculi XVIII fere omnes, aut saltem

major pars inhabitantium, paulatim amplectebantur fidem catholicam et baptismum. Deinceps imminuta est divitiis et pars major inhabitantium permansit gentilis.

Medio saeculo XIX adeo imminuta fuit civitas Sancti Nominis Dei, ut vix attingerit 6,000 inhab. Revera exigua facta est; attamen nunquam potuit destrui.

Exinde multi catholici sive lusitani sive sinenses ultro ac volenter relinquere Macao civitatem, ut alibi meliorem, seu ditiores etiam, rationem vivendi acquirerent. In ultimis decennis saeculi XIX exodus adeo crevit ut innumerae familiae peterent urbes ditiores Canton, Shanghai, aliquas Japonicas et praesertim vicinam coloniam Britannicam Hongkong, ubi oriundi catholici ex Macao veluti communitatem praecipuam per fere dimidium saeculum efformarunt.

Perdurante ultimo bello universali, Macao excepit innumeros profugos, sive acatholicos sive catholicos, atque caritate christiana eos complexa est. Ast deinceps, postquam Rubri dominati sunt Sinarum, exodus catholicorum Macaoensium in Hongkong urbem factus est veluti rivulus in flumen crescens. Permulti catholici vel ipsi neophyti illic petierunt rationem vitae atque media necessaria quaesituri, nam in Macao oeconomica ratio vivendi penuriam cognovit extremam. Aliunde isti Macaoenses catholici ob bonos mores et firmam fidem perfacile laborem, officium, rationem, verbo, vivendi absque difficultate reperiunt. Ideoque catholici Macaoenses magis atque magis imminuuntur singulis annis. Aut certe ipsorum numerus non augetur.

Alii Catholici Macaoenses malunt Americam adire, Status Unitos, Brasiliam, etc. ubi immigrantes viam oeconomicam facilem reperiunt.

Sicut omnibus compertum est, milites Africani quotannis multi baptizantur. Ast licet post quinquennium circiter sex centi regenerati sint omnes isti neophyti revertuntur in focos familiares, atque ideo numerum catholicorum Macao neutiquam augent.

Juxta superius relata, inhabitantes Macao sunt 170,000; catholici vero 17.000. Idcirco decima pars ipsorum catholica proficitur.

Optima proportio! Si excipias Insulas Philipinas et civitatem Malaccam, ubinam in Asia Orientali aliam civitatem reperies tanta proportionem catholicorum?

*Eusebius Arnaiz, CSSR,
18-1-1956, Macao*

Le Père Lebbe

Paris, le 17 février 1956

Nous avons l'honneur de vous prier de bien vouloir publier la présente déclaration dans votre revue qui s'est toujours distinguée par son souci d'objectivité et par son intérêt pour les nouvelles concernant l'Eglise de Chine.

Veuillez agréer, Monsieur le Directeur, nos religieux respects in Christo Jesu.

pour les prêtres chinois signataires:

l'abbé Pierre Chang

127, rue de la Santé

Paris—13e

Une déclaration sur la controverse au sujet du Père Vincent Lebbe signée par des prêtres chinois résidant en France, en Suisse, en Allemagne et en Espagne.

Depuis plusieurs mois s'élève dans certains milieux missionnaires une controverse au sujet du Père Vincent Lebbe. Sans vouloir prendre parti ni pour ses admirateurs ni pour ses détracteurs, nous souhaitons, nous prêtres chinois, que cette polémique ne fasse pas oublier ce qu'il y a de constructif dans l'oeuvre du Père Lebbe, au point de ternir sa mémoire. Il est incontestable que son grand amour pour la Chine et pour l'Eglise de Chine a laissé parmi nous un souvenir profond. Tous, nous lui devons beaucoup, et quelques uns lui doivent la vocation sacerdotale.

Signatures:

Chang Charles (Tigery, S. et O.)
Chang Joannes (Münster, Allemagne)
Chang Pierre (Paris-13e)
Chang Tomàs (Madrid, Espagne)
Chang Vincent (Les Breuleux, Suisse)
Chao K. S. André (Verneuil, S. et O.)

Chao Philippe (Fribourg, Suisse)
Chao Vin-Nan (Paris-13e)
Chen Mou-En (Boulogne, Seine)
Chou Joseph (Münster, Allemagne)
Chow Pin-Kien, c.m. (Paris-6e)
Feng Jordan, o.f.m. (Münster, All.)
Houang François (Paris-1er)
Ken Vincent (Fribourg, Suisse)
Kiou Jean (Drancy, Seine)
Kou James (Antony, Seine)
Li Joseph (Paris-5e)
Liu Augustin, o.f.m. (Münster, All.)
Liu Pierre (Les Bois, Suisse)
Lo Sin-Ta (Monsac, Dordogne)
Ly Lucas (Fontenay-sous-Bois, Seine)
Ou Vincent (Paris-10e)
Shu André, c.m. (Paris-6e)
Hsieh Fan (Issy-les-Moulineaux, Seine)
Song Stanislas (Buc, Versailles)
Sun Thomas (Fribourg, Suisse)
Ti Kang, Joseph (Münster, Allemagne)
Tsie Stanislas (La Courneuve, Seine)
Wang Win, Barnabé (Croix, Belfort)
Wang Vincent (Fribourg, Suisse)
Yang Jean (Paris-4e)
Yang Pai-Teh (Barcelone, Espagne)
Yang Tsao-Chi (Paris-18e)

Christian Brothers

Hongkong, Feb. 17, 1956.

I would like to thank you and also congratulate you on the last paragraph of the article on page 28 of the January issue. It isn't often we find such encouraging words . . . Three years ago statistics were collected from all the houses of the Brothers of the Christian Schools, on vocations to the priesthood from our schools. I thought you might be interested in them: Cardinals, 7; Bishops, 102; priests, 15,025; seminarians, 3,313. All these 'old boys' of the Brothers were living then.

Book Review

Questions Scolaires aux Missions

(242pp — Desclée de Brouwer, Belgium)

The work is supposed to give a general view of school problems in the missions. As may be expected, half of the reports refer to the Belgian Congo. We have one report each on Brazil, Pakistan, India, Indonesia, Japan. The one on China has nothing to do with school problems. As often happens, there is too much theory, or too many local facts.

The introduction starts with a very dangerous comparison between Africa and Asia, forgetting that one is an old civilised area, the other not.

The first article is still more disconcerting. A Reverend Professor of Missiology tells us that we have uselessly spent time and money in erecting schools.

Very interesting, not only for Africa, but for all countries where woman has been held in an inferior state, are two reports by Reverend Sisters on the education of woman.

A Negro priest tells us that the use of a foreign language for higher schooling is an absolute necessity in recently civilised countries.

The report on Brazil shows clearly the problems when the Church is too closely related with Government. I don't know if the Reverend Father had the Professor of Missiology in mind when he stated "among people with no culture at all, it is very difficult to teach the first principles of Christianity."

A very interesting report on Indonesia by an Indonesian Jesuit, who writes:

"The times are past when we could look at education as a means of spreading the faith and making individual conversions. Our aim has to be larger. We have a greater task in front of us: to help to build the state and the whole society, especially regarding the social questions. By education, we must influence the making of good members of society, Catholic or non-Catholic. We must help to build the whole society on a 'christian-moral' foundation, and permeate it with our supernatural leaven. In other words, just because in our schools, the greater number of students are non-Catholic, we must create a Catholic atmosphere, and make everyone

'christian-minded'. Let us not endeavour to convert them, otherwise we shall lose them. Faith is not imposed but freely willed and accepted.

"For the formation of our Catholics, especially the newly converted, it is of great importance to treat them, not on the negative basis, by isolating them from their pagan milieu, but on a positive basis, by fortifying their faith and lives, so they will be an example to others, a light of edification and attraction. Only when we create a milieu and society in which Catholic interests and principles are recognised and appreciated, shall we be certain that our Catholics will live in peace, and that new converts will be protected in their new Catholic life. It is simply the Christianisation of Society, which the Church has always urged." (P. Wignjapratseya, S.J.)

From Japan let us note: "a Catholic review for teachers has three times more subscribers than there are Catholic teachers". Which suggests an useful means of reaching the non-Catholic teaching staff, and creating a christian atmosphere even in non-Catholic schools.

The general theme is a complaint about the materialist tendency of all governments in matters of education; "formerly the school educated the will, now it only develops knowledge."

The book is mainly in French, with 4 reports in Dutch. G.D.

Okinawa — by Gladys Zabilka. Orient Publishing Company, Hong Kong. 200 pages US\$1.35.

This is a small unpretentious book but it will give you all the information about Okinawa that you could get from a lot of laborious research. Geography, history, industries, customs, education, religion; all have their chapters of cold facts. Even festivals, fairy tales, native songs with music, more human facts, are also noted.

Okinawa took a terrible pounding in the late war, but it is courageously raising its head again. The population is overcrowded, more than 1280 to the square mile, but the excessive population is in process of being shifted to other Ryukuan islands, still undeveloped. A.P.

Reporting Communist Policy

1. Comment Les Musulmans Doivent-Ils Comprendre Correctement La Liberté de Croyance Religieuse?

MR. Ma Chien, professeur à l'Université de Péking et membre du Comité des Affaires Religieuses de l'Islam en Chine, dans un article publié dans le Journal "Kwang Min" du 24 Novembre 1955, rappelle à ses coréligionnaires la manière "correcte" de comprendre le droit de Liberté de Croyance Religieuse, octroyé à tous les citoyens de la République du Peuple de Chine par l'Article 88 de la Constitution.

Voici, en résumé, comment Mr. Ma Chien présente le problème:

Le droit de Liberté de Croyance Religieuse implique que tout citoyen peut, à son gré, professer une "bonne" religion ou renoncer à celle à laquelle il adhérerait.

Croyants ou incroyants doivent se respecter mutuellement, sans intervenir en aucune manière pour forcer les autres, même leurs propres enfants, à adhérer à une religion ou à y renoncer.

Celui qui aurait subi une contrainte de la part de qui que ce soit, jouit du droit d'accuser le délinquant devant un tribunal du peuple.

Ces principes sont conformes aux textes du Coran: "Que celui qui veut croire, croie; que celui qui ne veut pas croire, ne croie pas." Ch. 18, v. 29. "A l'égard de la religion, il ne faut exercer aucune contrainte." Ch. 2, v. 26.

"Nous qui croyons à une religion, dit

Mr. Ma Chien, nous espérons qu'on respectera notre Liberté de Croyance Religieuse, nous devons la respecter dans les autres. Nous ne devons pas intervenir près de ceux qui ne croient en aucune religion ou de ceux qui adhèrent à une religion, même si ce sont nos propres enfants, ni interférer dans l'exercice de la liberté de croire ou de ne pas croire. Nous devons, nous Musulmans, bien comprendre cette doctrine, puisqu'elle est la nôtre. Après que le Prophète Mahomet se fut rendu à Médina, ses disciples lui demandèrent d'intervenir près de leurs enfants, parce que quelques uns d'entre eux ne croyaient pas à l'Islam. Mais le Prophète leur défendit de faire pression sur leur liberté de croyance et de les contraindre à croire, car, selon le texte du Coran: "Il ne faut exercer aucune contrainte à l'égard de la Religion." Coran, Ch. 2 v. 26."

L'article se poursuit en vitupérant les Régimes Réactionnaires qui n'ont jamais donné aux 10 millions de Musulmans des Minorités Nationales une vraie Liberté de Croyance. Bien plus, ils leur ont fait subir toutes sortes d'affronts, de persécutions et de tueries. Les Troupes Nationalistes ont profané les Mosquées en y buvant du vin, en y mangeant de la viande de porc, en mettant du fumier dans leurs dépendances. Deux mosquées ont même détruites: l'une à Péking et l'autre à Tientsin.

Les Armées de la Libération, elles, n'ont jamais occupé les mosquées. Le Gouvernement du Peuple a même aidé à en reconstruire

trois: une à Péking, l'autre à Tientsin, la troisième à Kuming.

Les Minorités Nationales Musulmanes jouissent maintenant de l'égalité des droits politiques accordés à tous; entre autres, la Liberté de Croyance Religieuse. "Pour être dignes des héros de la Révolution, du Parti Communiste et du Président Mao, les Musulmans doivent donc avoir une connaissance correcte de cette liberté et l'estimer par dessus tout."

Leur devoir est donc de participer à la lutte contre les Contre-révolutionnaires. Ceux-ci, profitant de l'accueil chaleureux que nous faisons à nos coréligionnaires, traités par nous comme des compatriotes et comme des frères, s'infiltrèrent dans nos rangs pour agir contre la Révolution."

Ce que le Gouvernement ne tolère pas, ceux qui jouissent de la Liberté de Croyance Religieuse ne peuvent l'admettre. Or, "parmi les Musulmans, il y a, bien qu'en petit nombre, des contre-révolutionnaires, des gens qui ne reconnaissent pas l'ennemi et dont l'esprit manque d'acuité."

L'article se termine par un appel à la lutte. "Désormais, nous ferons la distinction entre les ennemis et nous, nous dénoncerons les contre-révolutionnaires, même s'ils sont de notre race et de notre religion, nous éliminerons ces méchants: nous élèverons encore notre vigilance contre les ennemis de l'intérieur et de l'extérieur; nous renforcerons notre union avec les autres Minorités et au sein de la nôtre, pour affermir la Dictature Populaire et protéger notre droit à la Liberté de Croyance Religieuse."

Les principes posés et la façon de les exprimer ne diffèrent en rien de ce que les Protestants et les Catholiques progressistes disent et redisent. Pour les uns comme pour les autres, la Liberté de Croyance Religieuse, étant un droit politique, devient un arme d'action politique au service du Parti Communiste.

Dans les Minorités Nationales, si le Parti Communiste affirme son respect pour les coutumes nationales, si intimement liés aux pratiques religieuses, en statuant, en 1949 que les "jours chômés seront fixés par le Gouvernement Local d'une Minorité Nationale selon les coutumes des habitants" et en fixant

en 1950, "d'exempter de taxes les viandes de boeuf et de mouton, à l'occasion des trois grandes fêtes Musulmanes", il ne perd cependant jamais de vue l'action politique et l'établissement de la Dictature dans ces régions.

La Liberté de Croyance ainsi octroyée introduit la lutte au sein de la famille et de la communauté religieuse et, en fin de compte sert les vues des dirigeants du Parti.

Dans la famille, sous le couvert de la liberté de croire ou de ne pas croire, les enfants, s'ils se croient l'objet d'une simple contrainte, peuvent dénoncer et mener les délinquants—theurs parents—devant les Tribunaux du Peuple . . . Les liens de la famille musulmane se trouvent, par suite, détendus, puisque, pour eux, vie familiale et pratique religieuse ne font qu'un. A la table familiale, aux heures de la prière et aux fêtes religieuses, les enfants cessent d'être de la famille. Arrivés à l'âge adulte, ne rejeteront-ils pas, comme vides de sens, les coutumes ancestrales dont la religion était la base? Par le jeu dialectique de cette lutte, le clan Musulman, la minorité nationale se détruit. Pour le présent, la lutte est introduite dans la famille, sur un point vital pour les Musulmans: l'adhésion à la foi religieuse.

Sous le couvert de cette même Liberté de Croyance, telle que la comprend le Parti Communiste, la lutte pénètre dans la Communauté des Croyants musulmans. Elle leur a été accordée en fonction de l'égalité des droits politiques et démocratiques. S'ils l'acceptent, il est entendu qu'ils ne rejettent pas le Programme Commun et la lutte politique la Ligne Générale exige de tous, croyants et incroyants. Les Contre-révolutionnaires sont maintenant visés par le Parti. Les croyants musulmans se voient donc forcés de prendre une part active dans l'élimination de l'ennemi, de surveiller leurs coréligionnaires et de les dénoncer, si leur idéologie et leur activité ne sont pas en parfaite conformité avec celles de la Révolution.

Les chefs religieux et leurs sujets, les coréligionnaires se rencontrent donc dans un climat de suspicion, de haine et de lutte. L'organisation religieuse se trouve ébranlée, si les chefs religieux sont suspectés, dénoncés, arrêtés et jugés. Dans ce climat malsain, la

pratique religieuse devient impossible et cesse d'être religieuse. Les heures de prières sont viciées par l'activité politique. Cette lutte, établie au sein de la communauté, par le seul jeu de la dialectique, produira lentement son oeuvre de destruction.

La religion, en se mettant au service de l'activité politique, ne peut que devenir esclave des fins matérialistes, a-religieuses et athées que le Parti poursuit, en octroyant la "vraie" liberté religieuse et en propageant l'intelligence "correcte" . . .

2. *Atheistic Education of Children*

A PAMPHLET on the subject of "Atheistic Education of Children in School and at Home", based on a lecture given by E. I. Perovski, Candidate of Pedagogical Science, in the Central Lecture Hall of the All-Union Society for the Dissemination of Political and Scientific Knowledge, has been published recently by the Society.

Perovski declared that the formation of a genuinely scientific, dialectical-materialistic world outlook in the growing generation was the foremost task of the Soviet school. Such an outlook was irreconcilably hostile to religion, he said, and for this reason atheistic education must be regarded as an integral part of Communist education. Passive atheism, however, did not suffice. Expunging the last traces of religious "superstition" from the mind of the pupil and immunising it against further "superstitions" was not enough. It was necessary to create "im placable ideological fighters" against religion.

It was particularly difficult to steer the mind of the pupil along the desired lines when the child had already absorbed a belief in some "religious prejudice", and remained under the religious influence of its family, the lecturer said. Insufficient attention had been paid to anti-religious education outside school hours, and in many schools training was proceeding "as though religion in the USSR had almost entirely disappeared".

Speaking of the survival of religious beliefs in Russia, the lecturer said that this was to some extent due to the dependence of agriculture upon the forces of nature—a dependence which had "not yet been entirely eliminated". Such phenomena as drought not only caused material damage and upset man's economic calculations, but also had a depressing effect on the mind, thus favoring the revival and intensification of religious

feelings. Religion, he continued, still clouded the minds of many adult Soviet people, who passed their religious superstitions on to their children. It was, therefore, not surprising that in schools lacking adequate anti-religious instruction, a number of pupils "infected" with religion were to be found.

Perovski emphasised that although it had been suggested that under a Socialist system, in which religion could no longer be used as a weapon by the exploiter classes, its danger had been eliminated, this view was mistaken, since it was an "undoubted fact" that religion hampered the building of Communism. By instilling in man a belief in powerful supernatural forces, able to determine the course of his life, his self-confidence was undermined and he was prevented from taking part in the fight for Communism to the full extent of his powers and abilities.

Modern science, the lecturer admitted, had not yet been able to provide all the answers to such "important questions" as the origin of the world and the genesis of life on earth. Teachers were therefore obliged to confine themselves to hypotheses, not always satisfactory to the infant mind. They should carefully analyse and criticise "individual concrete manifestations" of religion, and use every favorable opportunity to "expose the falseness and anti-scientific nature of religious views about the world". In the senior classes, they should do the same in regard to idealistic views, for it was well known that idealism was but a "more cunning form" of religious philosophy.

It should always be remembered that exposure of the reactionary role of religion was the most important objective, otherwise the essence of the matter might become distorted, and instead of a fight against religion,

the struggle might become a fight against the Church and clergy, which would be a "fatal error". The fact that religion could exist without churches or clerics in no way altered its reactionary nature. Moreover, it must be realised that every kind of religion was involved, Christianity, Mohammedanism, Juda-

ism and Buddhism alike. It was necessary to prove convincingly to the pupils that in the long run, the difference in form did not alter the substance of religion, which in every aspect was invariably "bad for the workers".

Digest, Feb. 4, 1956.

3. *Appearances Deceiving*

COMMENTING on the impressions of Danish Church leaders on their return from an official visit to the Soviet Union, the newspaper DAGENS NYHEDER pointed out on December 14, 1955, that the subject of "improved relations between State and Church in Soviet Russia", mentioned by the Danish churchmen, was not new. There had been an "improvement" during the Second World War when, "in order to win popular support, the Soviet Government judged that a slackening of its violent campaign against the Church would be prudent." But the Soviet State was not neutral towards religion; "it is a secular organisation compelled by the doctrine of dialectic materialism to promote active atheism, and it forces members of the Communist Party to devote themselves to an atheistic ideology".

The danger for the Church in Russia lay not in violent persecution but in the fact that millions of Soviet children and young people were being brought up in schools, universities and other educational establishments "where every form of religious consideration is overridden, whilst ideological instruction based on materialism and atheism is compulsory".

Although some religious influences were still brought to bear through the family, in particular the grandmother, "the springs of religious life become fewer and more irregular in a society where they are cut off from the normal course of education, literature and the press", the Danish paper said. "Even if the authorities find that it suits them better for the Church to die in its bed rather than on the scaffold, and may actually give opportunities for the prolongation of its life and for brief limited spells of revival, their in-

tention is that religion be treated as a relic of superstition and eventually be rejected by convinced Marxists".

The crowded churches which the churchmen had seen, DAGENS NYHEDER went on, were not indications of the true state of religious and ecclesiastical affairs. At first sight, 55 Orthodox churches in Moscow might seem quite a lot, but the population of Moscow was estimated at five and a half million, which meant one church for every 100,000 inhabitants. Copenhagen, with a population of about one million, has 70 churches. "It is hardly surprising if churches in Moscow are full—parishes are of fantastic size, and many of the churches themselves are small . . . The present percentage of church attendance in Russia should be judged against the background of the pre-revolutionary situation, when Russians were the world's most assiduous churchgoers".

DAGENS NYHEDER concluded: "Despite the milder wind blowing from the side of authority—which is based on opportunist considerations, and not on any change of basic attitude—the Russian Church continues to exist under exceptionally difficult conditions. But its decisive hour will come when the younger generation, which has been educated and brought up far away from the influence of church and religion, takes over. When the Soviet Government switched its anti-religious campaign from active persecution to the long-term policy of allowing it to wither away, it gave the Church a feeling of security which has no basis in the real facts of the situation."

Digest, Feb. 4, 1956.

4. Absurd Misinformation

VOLUME 35 of the second edition of the Large Soviet Encyclopaedia passed for publication on July 23, 1955, contains the following entries:

PROTESTANTISM

. . . A bourgeois variety of Christianity, justifying capitalist ownership, profit and exploitation . . . The division of Protestantism into a multitude of separate Churches and sects accounts for its appearance in organisations and groups professing the most diverse political opinions. Accordingly numerous attempts are being made by the reactionary hierarchy of the Protestant Churches to halt this fractionalism.

The so-called Oecumenical Movement is energetically supported and subsidised by American monopolistic capital (Rockefeller taking a particularly large part in this) and has on the whole an anti-democratic direction. The unceasing attempts to bring Protestantism and Catholicism together (both organisationally and theologically) show that dogmatic differences between them are being increasingly relegated to the background. The Protestant Churches in capitalist countries, as also the Catholic Church, constitute a weapon in the hands of international monopolistic capital . . . In the USSR the social roots of Protestantism, as of every religion, have been destroyed.

THE PROPHETS

"Soothsayers" and preachers in the ancient States of Israel and Judah who, after artificially stimulating themselves with loud music, songs and wild dances and approaching a state of complete frenzy, uttered sayings and made speeches accepted by believers as "the voice of God". In the second half of the eighth century B.C. to the beginning of the sixth century B.C. Prophets such as Amos, Isaiah and Jeremiah emerged connected with movements of popular discontent against oppression by usurpers and fiscal exploitation . . .

The later Judaic religious tradition transformed the Prophets into "holy men", and "heralds of the will of God", attributing to them supernatural powers. Legends of the "miracles" worked by the mythical prophets, Moses, Elijah and Elisha were spread far and wide and were used by the Church and the exploiting classes to prove "the omnipotence of the God Jahve" and his "Elect" and to call believers to humility and repentance. The myths of the Prophets were adopted by the Christian religion and to a certain extent by Islam, which declared Mohammed (a religious preacher who is considered to be the founder of this religion) to be "the greatest and the last prophet".

Digest, Feb. 4, 1956.

5. Reds Rant Against Aquinas

THE following quotation appeared in a recent pamphlet "Against the Contemporary Reactionary Bourgeois Theory of Law", by V. A. Tumanov, Candidate of Law, and issued by the Soviet All-Union Society for the Dissemination of Political and Scientific Knowledge. It was passed for publication in October 1955.

"The Catholic Church has restored the teaching of the mediaeval obscurantist Thomas Aquinas about the existence of a higher natural law, which is alleged to be an expression of Divine wisdom. It develops by every means the proposition of the mediaeval

scholiarist that private property is an eternal natural condition, that the lower (i.e. the poor) must obey the higher (i.e. the rich), that faith is above knowledge, and that consequently science must be subordinated to the Church. These reactionary ideas were seized upon by the clerical jurists (the American Kennedy, the Frenchman Coste-Floret and many others) who assert that the capitalist system is in full correspondence with 'Divine' law. In this way, having commenced with a rejection of theology, bourgeois jurisprudence finishes with open support of the dog-collar."

Digest, Feb. 4, 1956.

6. Red Attempt To Dupe Burmese

THE assertion in a Rangoon newspaper that ancient predictions of Burmese astrologers foretold a time when not only would there be close friendship between Burma and Russia but the two nations would even profess the same faith were strongly denied by the newspaper BURMA STAR recently.

The paper suggested that it would be interesting to know something of the origin and authenticity of these "prophecies", since it was practically certain that the ancient astrologers of Burma could have known nothing of the existence of Russia.

Secondly the newspaper went on, a number of forgeries had been published and circulated in Rangoon purporting to emanate from "ancient Burmese astrologers", but in fact originating from an Indian ex-Buddhist monk who became a Communist and was still conducting Communist propaganda from India. The practice of forging predictions for political purposes was not new, and the "insidious propagation of Marxo-Buddhism" was attempting to relate Buddhism to dialectical materialism. Although friendship with all nations, including the Soviet Union, was highly desirable, there was no doubt, the paper said, that if every Burman and Russian shared the same religion, that religion would be Marxism, not Buddhism or even Marxo-Buddhism.

Article 124 of the Constitution of the USSR stated that freedom of religious worship and freedom of anti-religious propaganda

was recognised for all citizens. At the same time, however, KOMSOMOLSKI ROBOTNIK (Young Communist Worker) had recently declared that the Communist Party could not be neutral regarding religion and that it conducted propaganda against all religious "superstitions". Another newspaper MOLODOI KOMMUNIST (Young Communist) had very recently called for an intensification of the struggle against all "survivals of bourgeois ideology and morals, including religious prejudices and superstitions".

It was clear, said the BURMA STAR, that although freedom of worship was ostensibly allowed in Russia, freedom to propagate religion was not; anti-religious propaganda, on the contrary, was given all official encouragement. Religious groups were only tolerated at the cost of complete subservience to Communist policy.

The Burmese Prime Minister, U Nu, must have been aware of this prohibition, declared BURMA STAR, since it was noteworthy that although he had delivered lectures on Buddhism during his visit to the United States, he had refrained from doing so when he visited the USSR.

Did people who wrote so hopefully about Russia and Burma sharing the same religion understand the implications? Or were they actually so naive as to imagine the Communists would be converted to Buddhism?

Digest, Feb. 4, 1956.

7. Atheistic Propaganda

IN accordance with Khrushchev's decree in November, 1954, calling for an improvement in scientific atheistic propaganda, the number of anti-religious pamphlets, articles and broadcasts appears to have increased in the Soviet Union during 1955. This has taken place behind a facade of religious tolerance characterised by a number of ecclesiastical delegations travelling to and from Soviet Russia and the publication of messages of support for the regime from Russian Church leaders.

No relaxation of this anti-religious drive was evident at the time of the celebration of Christmas by the Orthodox Church on January 7. LENINGRADSKAYA PRAVDA published a long article on January 5 entitled "The Religious Myth about the Birth of Christ," which elaborated the Communist contention that it had been "irrefutably and scientifically proved that Jesus Christ never existed." There was no "birth of Christ" the article maintained, and the figure of a suffering, dying and rising Savior had evolved

from ancient pagan myths about the gods of fertility and vegetation. The "myths about the Immaculate Conception" had existed and had been known in Egypt two thousand years before the "birth of Christ". The circumstances of Christ's birth in a stable as described in the Bible were circumstances which surrounded the birth of many pagan gods. The cult of the Virgin Mother had been instituted in the fifth century in order to persuade pagans into believing Christ was God.

In class society, the article went on, religion and religious holidays had been used by the exploiting classes as a means of repression of the masses. Christian festivals made propaganda for the ideas of humility and submissiveness, the transitory nature of the earthly existence and reward in heaven for sufferings in this world. Because of their "stupefying and dulling effect", the Tsarist Government had made wide use of Christmas

and Easter to distract the working people from the class struggle. In the Soviet Union, although the social reasons for the existence of religion had been destroyed, religion and religious festivals still survived. Religious holidays played a reactionary, anti-social role. They "spread an anti-scientific idea about Nature and Society, deflect believers from the execution of their tasks in production and are conducive to drunkenness and shirking".

On January 8, the Armenian home service broadcast from Erevan a long anti-religious talk on familiar Communist lines, in which it was stated that the basic idea of religious holidays, including Christmas, was expressed in the doctrine of life after death and the heavenly kingdom. "Religion teaches workers to be least concerned about material goods and most about the salvation of a supposed soul."

Digest, Feb. 4, 1956.

8. Khrushchev Casts Indirect Slur

BERLIN, Feb. 21 (NC)—Russian Communist Party chief, Nikita Khrushchev, made an indirect reference to religious beliefs when he delivered his 7,000-word speech before the 20th congress of the Soviet Communist Party in Moscow. He called on party activists to make sure that the working people not only know but also practice Marxist principles. Otherwise, Khrushchev said, the working people will "slide down the path of Talmudism and scholasticism." Scholasticism is the name given the system of Christian philosophy developed by leading

Catholic theologians and philosophers in the middle ages. The Talmud is the body of Jewish civil and canonical law.

He further told the congress, according to reports of the speech received here, that there is no need for Marxists "to engage in polemics with scholastics," for "the Soviet people have built a socialistic state." Relying upon knowledge of the objective laws of human society, the Soviet people must use the advantages of a socialist state to create "a powerful material and production basis" for communism, he added.

9. Educated Laborers

OVER 3,500 students of the 50 higher institutions throughout the nation will soon take up work posts after completion of their studies. The majority will be assigned

work in various industry departments. Some will participate in construction in the frontier regions of Tibet, Sinkiang and Inner Mongolia. (NCNA, Peking, February 23, 1956)

The servant is not greater than his master. If they have persecuted Me, they will also persecute you: if they have kept My word they will keep yours also.

Jno. 15, 20.

Newsbriefs

1. 34 Priests Ordained For 16 Countries

Rome, Dec. 24, 1955—(AIF)—The annual ordination at the Pontifical Urban College of "Propaganda Fide" took place on December 21st, Feast of St. Thomas. The priesthood was conferred by His Eminence Clement Cardinal Micara, Vicar General of His Holiness for Rome, upon 34 young men of 16 nations. There were six from India, and the same number from Vietnam, four from China and four from Australia and one or two from each of the following: Canada, Ceylon, Goa, Greece, Ireland, Kenya, Lebanon, Martinique, Nigeria, United States, Togo, and Uganda. After the ordination ceremony which took place in the Chapel of the College of Propaganda the newly ordained and their families were admitted to an audience of the Holy Father.

2. To Control Yangtse

Paris, Jan. 17—(AFP)—Radio Peking reported today that intensive work is now being made to map out an over-all plan for the control of China's biggest river—the Yangtse. Recently, the radio disclosed, a team, headed by Mr. Li Pao-hua, Vice-Minister of Water Conservancy, completed a 70-day survey along the upper reaches of the Yangtse River. Soviet experts accompanied the team during the surveying.

3. Communist Revenge

Tokyo, Jan. 17—(UP)—The long arm of Communist revenge was revealed today when the Reds announced the seizure in Manchuria of a Chinese police officer, who arrested a founder of the Chinese Communist party nearly 30 years ago. The Red leader Li Ta-chao was arrested in 1927 and later

executed. Radio Peking said today that the Kuomintang police officer, who arrested Li, identified as Wang Cheng, was taken into custody recently after he was denounced in an anonymous letter from "the people." "He has been hiding for more than 20 years," the broadcast said, "his arrest was made possible recently during a public campaign to clear the nation of anti-revolutionaries." Peking did not reveal what happened to Wang. He was arrested by the "Public Security Agency" in Mukden.

Li was one of China's first theorists on the teachings of Marx and Engels and helped set up the Communist Party. While Li was president of Peking University and concurrently chief librarian he had a great influence on Mao Tse-tung, current Red Chinese leader, who worked at the university as a librarian. He was arrested and put to death because he opposed the militaristic ambitions of Marshals Chang Tso-lin and Tuan Chi-jui.

4. 'Heifer Project'

San Francisco, Jan. 18—(NC)—California goats—173 of them—have just been flown to Formosa. The story of how these San Joaquin Valley goats got to Formosa starts back some years when a man with vision foresaw American livestock reseeding farm stock in many underdeveloped and war-ravaged parts of the world. Don West, a member of the Church of the Brethren, working for the American Friends Service Committee, originated the Heifer Project back in 1938. The idea bloomed. Today, no longer a Church of the Brethren job, but controlled by 13 sponsoring agencies—among them the National Catholic Rural Life Conference—the Heifer Project is sort of an interfaith Noah's Ark. With central offices in New

Windsor, Maryland, the Heifer Project has cows, goats, horses, baby chicks, turkeys, ducks, pigs and rabbits—for those in need. It works like this: People in an underdeveloped or war-torn area express their need. One of the sponsoring agencies submits that request for help to the Heifer Project's central office. Once the approval for fulfillment is obtained, the needed livestock are located, procured and shipped to their new home.

The planeload of California goats that went out of here were procured for Formosa needy people by Catholic Relief Services—National Catholic Welfare Conference. Heifer Project livestock is contributed or purchased with contributed money. CRS—NCWC paid the transportation in answer to the request of Father F. J. O'Neill, a Maryknoll missionary at Taipei. On Formosa, CRS—NCWC is engaged in the rehabilitation and resettlement of mainland refugees, amputee servicemen and aborigines. The goats will be distributed to build up the herds in the areas of Lotung, Hsinchu, Taitung and Puli. In each locale the herd will be supervised by one of the project's sponsors. The animals' natural increase, and the milk, will be given to the community members, beginning with the poorest—with no discrimination as to creed or color.

5. Book Distribution

Peking, Jan. 21—(NCNA Communist)—The Hsinhua Bookstore is going to distribute over 818,000,000 books to the countryside this year. This decision was made at the Second Conference of Branch Managers, Jan. 9-20, in Peking. The distribution of 170,000,000 copies of reading matter for children was also called for. The meeting called for the further strengthening of the distribution of Marxist-Leninist classical works and the improvement of distribution work in factories and mines. The conference also studied the question of carrying out the Socialist transformation of private distribution enterprises. The conference demanded that the total number of books distributed during the year should amount to 1,412,000,000 copies, equivalent to 202 per cent of the total number of books distributed last year.

6. New Economic Plan

Taipei, Jan. 20—(UP)—Finance Minis-

ter Y. P. Hsu today announced a new four-year economic plan for Nationalist China to begin in 1957. The first plan, aimed at building more self-sustenance in the Formosan economy, ends this year. Mr. Hsu said US aid was now covering 40 per cent of total imports into Formosa each year. Total exports in 1955 were over US\$130,000,000, an all-time high. A tightened money market, credit regulations and strengthened revenue and customs regulations would aid the economy in the future.

7. Exterminate Pests

London, Jan. 22—(Reuter)—Children in Shantung Province, Northeastern China have wiped out 2,800,000 sparrows and 869,000 rats in the past few months of the state campaign to exterminate pests, Peking Radio announced today. Seven hundred and ten thousand children took part in the province's campaign. War has been declared throughout Communist China against sparrows and rats which eat grain and disease-spreading flies and mosquitoes. The Communist Youth League is organizing children in the campaign.

8. Singapore Red Mass

Singapore, Jan. 23—(NC)—Singapore Chief Justice John Whyatt, in his traditional red robes and grey wig, attended the annual Red Mass at the Cathedral here. Singapore Attorney General Charles Harris Butterfield was also there. Both officials are Catholics. The Chief Justice was formally received by Archbishop Michael Olcomendy of Malacca, who celebrated the Mass.

9. Noted Convert Dies

Singapore, Jan. 23—(NC)—Justice Charles Abbot of the Malaya Supreme Court, whose conversion last fall created world-wide interest, died here at the age of 58 from coronary thrombosis. Justice Abbot traced his ancestry back to the Protestant Archbishop of Canterbury who placed the crown upon the head of the ill-fated King Charles I of England. One of the Archbishop's sons, serving under Cromwell, settled in Ireland, where Justice Abbot subsequently was born.

Sir Charles Matthew, Chief Justice of the Federation of Malaya, who was Justice Abbot's godfather, acted as chief pallbearer

at the funeral. The Malay Mentri Besar (prime minister) of the State of Negri Sembilan, attended the funeral. Justice Abbot had a deep interest in young people, and had adopted four orphans in Seremban who were being instructed in Catholicism at the time of his death. He was a friend of the Christian Brothers, and his body was laid out in state at their St. Paul's Institution. Large crowds came to pay their respects.

10. 10 M. Chinese Executed

Tokyo, Jan. 23—(AP)—A veteran Japanese diplomat said today the Communists have probably executed "more than 10 million anti-revolutionaries" since taking over China six years ago. "I believe they have killed more than 10 million," declared Shinkichi Yoshizawa, former Ambassador to Nationalist China in an address to the Japan People's Diplomatic Association. The 84-year-old Yoshizawa who recently retired after 56 years in Japan's diplomatic corps, did not elaborate. He based his information on "reports I have heard." He also said that about 100,000 Russian experts are now scattered throughout China as advisors to the central and prefederal Communist regimes.

Yoshizawa, a prewar Foreign Minister and Minister to Peking in the 1920s, said he does not think an all-out war in Asia is imminent. But he predicted a continuation of "the small-scale war between the Nationalists and Red China near Formosa and the mainland. I can't predict how long this will last . . . but it can't last eternally." Yoshizawa, the world's oldest diplomat in terms of active service, said the possibility of retaliation by the US Seventh Fleet has discouraged the Communists from starting an all-out effort against Formosa. He said Japan is "not thinking of recognizing Red China" at the present time.

11. Bank of China

The Communist-controlled Bank of China, Red China's key foreign exchange bank, has put into effect an important—and possibly significant—reshuffle of its high-ranking staff in Hongkong, including a change of the officer in charge of the bank's foreign exchange operation. The Standard learned that a new man identified as Mr. Chang,

who is not generally known in Hongkong's banking circles, has been put in complete charge of the Bank of China's foreign exchange operation in Hongkong. The newly appointed officer in charge of foreign exchange, however, is being assisted by Mr. S. K. Fong, sub-manager of the bank here who is a scion of a well-known Shanghai banking and business family. Fr. Fong handles contact work with foreign exchange brokers here but Mr. Chang, it is understood, operates as the officer in charge.

In addition to the change in the executive personnel in charge of the foreign exchange, the Bank has also put into effect a reshuffle of other members of its executive staff, including the general affairs and personnel department, the cashiers' department and the loan and deposits department. The personnel changes are believed to have been aimed at bringing about tighter overall control. The Bank of China, which is one of the oldest government banks in China, was taken over by the Chinese Communists shortly after the establishment of the Peking regime. It is one of the major government banks of the Chinese Reds and specializes, as it has always in the past, in foreign exchange operations. In view of the fact that foreign exchange is one of the Bank of China's main businesses abroad the change of the executive in charge is being viewed here as significant. Normally, the Bank of China handles a considerable amount of foreign exchange on behalf of the Chinese Communist regime. Additionally, those foreign branches of the Bank which have been taken over by Peking also act as the major channel for remittances by overseas Chinese, which form one of the largest foreign exchange receipts of the Chinese Reds.

Hongkong Standard
Jan. 24, 1956.

12. Shanghai Rally

A mammoth rally attended by about 500,000 people was held in cold rain on Jan. 21 in the People's Ground (the former Race Course on Nanking Road), Shanghai, in celebration of the "victory of reformation through Socialism." According to a report in the local Communist Ta Kung Pao yesterday, the rally was presided over by Mr. Hsu

Kien-kuo, Deputy Mayor of Shanghai, who gave an opening address amid the "cheers of thousands of people." He was quoted by the report as having said: "Shanghai, as a major capitalist center, has become a socialist society. This great victory belongs to all our people here and of course also to the people all over China. It is the victory of the great policy of our Party and also of Marxism and Leninism." After the meeting, the report continued, the people separated into a number of groups and paraded on various roads of the city, "paying no heed to the blowing of cold winds and the beating of light showers."

A highlight of the parade was a show contrasting the new three-generation with the old ones as depicted by members of the division of the commercial and industrial bodies of the Tsing An District. The past three-generations consisted of a grandfather, a son and a grandson holding respectively an abacus, a bird-cage and a begging basket. The new ones were illustrated by a grandfather reading a book of "Social Development," a son grasping an application for "joint state-private operation" and a grandson holding a book-bag in one hand and a dove in the other. The celebration lasted till evening when more than ten elaborately decorated ships plied to and fro on the Whangpoo River, before "seas and mountains of men" on the banks. Meanwhile, according to another report, large rallies were also held in Tientsin, Chungking, Hangchow, Chi-Nan and Changsha to mark the "nation-wide victory."

Hongkong Standard
Jan. 24, 1956.

13. Priest-Doctor Team

New Britain, Conn., Jan. 25—(NC)—If plans work out, an American missionary priest and a Filipino layman who spent nearly two decades side by side caring for lepers in south China before being driven from that country by the Communists, may soon be back together again. This time they will be working in Korea. The priest, Father Joseph A. Sweeney, M.M., a native of New Britain, is already there, at the St. Lazarus Leprosarium in the Diocese of Seoul. The layman, Dr. Artemio Bagalawis of Cavite, in the Philippines, expects to rejoin Father Sweeney as soon as arrangements can be made. They worked together at the Gate of Heaven Leper

Asylum in Kongmoon, China, from 1934 to 1952.

14. Roads on Hongkong Borders

A Shumchun report in yesterday's Kung Sheung Daily News said that units of Chinese Communist armed forces dispatched from Chongmoutow, mid-point on the Canton-Shumchun railway, have been pressing Chinese farmers in Shatowkok, Limtong, Yunmahong, Shatung and Yintin villages to work on more roads close to the Hongkong borders. The report, said that more than 2,000 farmers have been thus pressed into labor gangs to work on these new roads, which were described as for military use. (Jan. 26, 1956)

15. Students Adhere to Catholicism

Vienna, Jan. 27—(NC)—Many university students in Red-ruled Hungary still adhere to Catholic doctrines, a Communist newspaper has admitted in Budapest. Such students, Magyar Nemzet said, "have a peculiar double vision." While being taught Marxist-Leninist doctrines they still adhere to a clerical ideology, it said. The newspaper called for more atheistic propaganda in Hungarian universities.

16. Chungking Cleric

Paris, Feb. 1—(AIF)—The Rev. Marcus Cheng, President of the Chungking Theological Seminary, claimed today that in Wuhan and Changsha "prostitutes, thieves and opium smokers had completely disappeared," Peking Radio reported. Speaking at today's session of the Chinese People's Political Consultative Conference, Mr. Cheng described the disappearance of the opium smokers as the "natural result of the fact that no poppies are cultivated anywhere in the country." On religion he said: "As a Christian, I am most attracted by the changes in the people's souls and habits and the improvement in social morality."

17. Forestry Scandal

Taipei, Feb. 1—(UP)—A \$84,000,000 (Taiwan currency) forestry pillage scandal was unveiled by the government today and 10 persons, including former government officials, have been indicted. Collusion between former Forestry officials and merchants was charged by the Taipei Procurator's Office

after investigations were conducted in conjunction with the Control Yuan. The case was broken in 1953. Hsu Ching-chung, former Commissioner of Agriculture and Forestry and at present a member of Governor C. K. Yen's council, was the top name indicted. Wu Lien-che, general manager of the Hsin Kao Lumber Company, Chiu Ching-tang deputy director of Forestry administration and other lesser Forestry officials were charged. The indictment ran to 30,000 words and explained how officials aided lumber dealers for cash. The government said an anonymous informer first brought the matter to official attention.

18. Chinese Bishop?

Paris, Feb. 6—(AFP)—Msgr. Wang Wen-cheng, Bishop of the Nanchung Diocese, Szechuan, quoted by Peking, today said "the Chinese People's Republic has provided conditions that enabled the Church to expand its activities. All followers of religion in China today, including Catholics, fully observe their religion." One of the eight Catholic ecclesiastics attending the current session of the Chinese People's Political Consultative Conference, Msgr. Wang claimed that the Chinese government advocates a policy of freedom in religious belief. (*There is no diocese of Nanchung, Sze., listed in official Catholic documents.* — Ed.)

19. Fewer Students Leave

Singapore, Feb. 6—(Reuter)—Only six students left Singapore today for Communist China in the liner Tjiluwah. Several months ago scores were leaving by every ship to Hongkong. Shipping officers said it was one of the smallest number of deck passengers the ship had carried for some time.

20. Political Conference Ends

Paris, Feb. 7—(AFP)—The second plenary session of the Second National Committee of the Chinese People's Political Consultative Conference today echoed Premier Chou En-lai's reaffirmation of Communist China's intention to fight for Taiwan, if necessary, Radio Peking said tonight. The eight-day CPPCC ended in Peking this afternoon with a unanimous agreement on the main theme of "liberation of Taiwan." The

agreement called on the Chinese people to make extensive preparations to liberate Taiwan by war, if necessary, but should make every effort to accomplish this end by peaceful means. The people on the mainland, and those who went to Taiwan or abroad should exemplify their patriotism through the liberation of Taiwan and the unification of the entire China.

The agreement further called on all intellectuals to rally behind the Chinese Communist Party in the march toward the goal of attaining world scientific research levels within the next 12 years. The concerned government organisations should readjust the livelihood of intellectuals in order that they may contribute their talents in the cause of Socialism. Intellectuals must practise self-education and self-criticism, the agreement added.

Referring to domestic issues, the agreement called on the people of the country to uphold the government's policies and leadership elements to strengthen their position. Rightist and conservative thinking should be opposed; efforts should be continued in pursuance of Socialist transformation of agriculture, handicraft and capitalist industry and commerce and in striving toward the realisation of Chairman Mao Tse-tung's call for fundamental fulfilment of the Socialist Revolution in the next three years. All should devote their energies and work diligently for the completion of the first Five-Year Plan ahead of schedule.

21. Trade War

Red China's export industries are stepping up a new offensive against Hongkong manufacturers by undercutting prices and by dumping, a survey showed yesterday. Local manufacturers of toys, electric light bulbs, enamelware and textile piecegoods have already felt the impact of Red China's organized competition, which, apart from seeking to dominate the Hongkong market, is also aimed at edging out the Colony's exporters from the Southeast Asian markets. A survey showed that during the past several months a number of Chinese Communist dominated trading companies have established branches in Hongkong as a first step in an all-out offensive against the city's new industry. The survey

also indicated the Chinese Communist exporters have been pricing their goods with the level of local prices as their criterion. It was indicated that the Communists were making an effort to price all their exports at a figure lower than prices of Hongkong goods to capture the Southeast Asian markets. Although there has been no official indication that the Communist export firms in Hongkong are operating under an overall command, it has been evident that the Red traders are rigidly regimented so that there is no competition among themselves.

Hongkong Standard,
Feb. 15, 1956

22. Mail Censored

Bangkok, Feb. 10, (AFP)—All mail and parcel post to and from mainland China and Hongkong will henceforth be censored at Bangkok to make sure that no Communist propaganda is being carried on by mail, it was learned here today. Premier Marshal Pibul Songgram, who is currently Minister of Interior, signed the censor order on Feb. 1, it was understood.

23. Chinese Traders

Cairo, Feb. 16 (AP)—An Egyptian newsman who recently returned from a 30-day tour of Red China reports he met three former Chinese millionaires who willingly handed over their wealth to the ruling Red Regime. "They were happy to still have their heads on their shoulders," Aly El Gammal wrote in the daily *Al Akhbar*. Each time a wealthy Chinese "decides" to let the government enter as a partner in his enterprise, a mardi gras-type procession is held to celebrate the occasion. The ex-capitalist leads the crowd. El Gammal told of meeting three former capitalists in Shanghai who had just finished their "procession." "They tried to look happy, they made an effort to smile, but their answers to our questions were not straight. All three expressed relief that the government was running their business. They said, 'our new customers, formed mostly of peasants and workers, could not afford to buy our expensive products anymore.'"

El Gammal said the Red Chinese government has opened schools to teach millionaires Communist doctrines and the rules

of the government. "They must succeed in an examination before being admitted as partners of the government." In another article El Gammal dealt with the form of government in Red China and its National Assembly (Parliament). He said that five men are actually ruling Red China. Besides Mao Tse-tung and Chou En-lai, he named Chu Teh, Deputy Chairman of the Council of Ministers; Chiang Yen, Fourth Secretary of the Communist Party; and Len Chou-chi, President of the National Assembly.

24. Communist Strength

Taipei, Feb. 17 (UP)—A Ministry of Defence spokesman, Captain Liu Ho-tu, today revealed Intelligence estimates of Red Chinese military strength and a considerable increase in Red activity near Formosa during the past six weeks. The Communists fired 5,000 rounds against Quemoy Island since Jan. 1, and 400 against Matsu. Slightly less than 8,000 rounds were fired against the two islands for all of 1955. As against 35 aerial sorties during 1955, there have been 47 in the past six weeks. Captain Liu put Communist ground strength at 700,000 south of the Yangtze River, with 250,000 actually within a 100-mile radius of the Formosa Straits coastal area. Communist total air strength is about 2,000 planes, one half of these being in the Shanghai-Hangchow area. Communist naval strength in the coastal area is about 35 vessels, including PT boats. Some 400 ships, including foreign merchantmen, moved about 400,000 tons of material into the area in 1955. So far, this year, approximately 100 vessels have brought in 40,000 tons of supplies.

All of these figures represent increases of several hundred per cent in Communist strength in South China since 1950. For instance, in 1950, the Communists had only 500 planes and about 160,000 men in South China. Captain Liu said that about 60 per cent of Communist air power is Russian-supplied jet aircraft. He declined to say how many of these were MIG-17's—an advanced design of the MIG-15 which saw action in Korea.

25. Red Terrorism

Taipei, Feb. 20 (AFP)—Tseng Hailing, a 23-year-old Indonesian-Chinese student,

charged that Communist agents had "haunted" him three years to persuade him to return to continental China for studies. "I fell victim to Communist deception and almost lost my life. Now I have regained my safety and liberty," he told a press conference here today. He recalled that in the summer of 1952, he was among a group of overseas Chinese students induced by Communist propaganda to leave Indonesia for Red China. He claimed that he left the mainland because "he was horrified by the ruthless Communist methods to terrorize the people." He said that he managed to make his way to Hongkong, on the pretext of obtaining funds to continue his studies in Red China.

Tseng claimed that after his return to Indonesia he again was haunted by Communist agents, offering various methods of inducement to go back to Red China. He claimed that the Indonesian authorities had gaoled him for "illegal entry," but he managed to secure his release through the intervention of the overseas Chinese in Indonesia. With the help of friends, he said he managed to make his way to Taiwan. In conclusion, he claimed that many overseas Chinese students presently studying in Red China wanted to leave, but that "Communist terrorism had broken down their courage and self-confidence."

26. Students Want to Return

Singapore, Feb. 22 (Reuter)—More Chinese students are now applying to re-enter Singapore from Communist China than those applying to go to China, the Singapore Tiger Standard reported today. The newspaper said moves toward independence in Malaya and growing political awareness in both the Malayan Federation and Singapore had caused a sharp drop in passages booked on China-bound ships. Yesterday, when the Dutch steamer Tjiwangi left for Hongkong, there were only 20 students on board, the paper stated. A spokesman for the Shipping line said that there had been a 75 per cent drop in student bookings to China.

27. Chief Priest Worried

Penang, Feb. 22 (Reuter)—Shaven-headed Chee Khoon, aging chief priest of Penang's big Kok Lok Monastery, is worried.

As he watches his grey-robed monks perform their rites in the joss smoke gloom of the monastery's temples, he is concerned because there are no young men among them. And all because of the cold war. Newcomers to the monastery can train only in China, and Red China today is a closed country. If a Penang or Malayan Chinese wants to join the temple he must become a novice at the parent monastery of Kusan, in South China. But, under Malayan law, a Chinese who leaves this country to visit his fatherland cannot return. Kok Lok Monastery, one of the most important places of Buddhist worship in Malaya, now has only 22 monks. Its passages and temples are thronged with Chinese, Indians, Malays and Europeans; some come to worship, some are merely sightseers.

28. New Year Visits to China

Hongkong, Feb. 21—For some days past there has been a long queue, as much as five city blocks in length, waiting outside Police headquarters, Hongkong, to obtain Hongkong re-entry permits with a view to visiting Red China. Peking has liberalized entry restrictions for visits to China and multitudes are using the opportunity. All trains to the border are crowded even though an extra train is being run. Without doubt this is another move in the game to build up the prestige of the People's Government. There are a few indications that this may backfire. Yesterday, a Chinese acquaintance remarked that people returning from Canton are weeping, heart-broken over the living conditions of their friends and relatives: "they do not have enough to eat!"

29. Benedictines From China

Los Angeles, Feb. 22 (NC)—A Benedictine community uprooted by the Chinese Communists will soon reestablish itself in the Los Angeles archdiocese on the fringe of the Mojave desert. The monks of St. Benedict's Priory, Chengtu, Szechuan, China, will soon reopen their monastery under the new name of St. Andrew's. It will be located on a ranch above the Antelope Valley some 60 miles from Los Angeles. The monks, scattered and expelled by Red China, will resume monastic life on a 300-acre turkey and fruit ranch. Fr. Raphael Angelo Vinciarelli, O.S.B., prior, has announced purchase of the

property formerly known as the Hidden Springs Ranch.

Fr. John Vincent Martin, O.S.B., procurator, is now directing remodeling operations at the ranch. A stable is being converted into a chapel and a dairy barn is being prepared for living quarters. Fr. Thaddeus Yang, O.S.B., subprior, is in Los Angeles making arrangements for the arrival of the community whose members are scattered through the Midwest and Europe. Their exile began during the 1949 Christmas season, when Communist troops seized Chengtu, an ancient center of Chinese culture. The Reds placed the monks under house arrest. The monastery's 10,000-volume library was confiscated. Their Institute of Western and Oriental Cultural Studies was ordered dissolved. Fr. Vinciarelli, the prior, was eventually sentenced to prison on charges of promoting the Legion of Mary. After six months in jail, he was expelled from China with the other non-Chinese members of the community. The novices and postulants were sent home. The remaining monks were scattered. Fr. Vinciarelli, a native of Siena, Italy, anticipates it will be little more than three months before the monks of Chengtu, those who have been able to make their way from behind the Bamboo Curtain, will chant the Divine Praises in their new California priory. No decision has yet been made, he said, as to what will be the monks' work here, apart from their principal occupation of prayer and contemplation. Many have advanced academic degrees and had taught in Chinese colleges near Chengtu. That city was the locale of many refugee universities during the years of World War II. The Benedictines themselves arrived there as refugees. Their original St. Benedict's Priory, founded from St. Andrew's Abbey, Bruges, Belgium, in 1929, had been located in Nanchung, north of Chungking. They conducted a diocesan major seminary. The advance of the Japanese forced them to move west to Chengtu.

30. Mass Migration

Paris, March 15—(AFP)—Radio Peking today announced a plan for the mass migration of some 170,000 families from some of China's most densely-populated provinces to Heilungkiang province in North-east China. The

scheme will be completed in July. The first groups of migrants had arrived at Harbin. "Peasant pioneers, mostly from Honan and Shantung, have been given the task of opening up 400,000 hectares of virgin and waste land in Heilungkiang," the radio said.

31. P.I. Chinese Red

Manila, March 15—(AFP)—A young Chinese Communist suspect admitted today to having received training to help the Filipino Huk Communists overthrow the Government of the Philippines. He signed a sworn affidavit that he had been trained in Communist ways in Cebu city, in the southern Philippines, before he was sent to study and do subversive work at the Cotabato Chinese High School.

32. Canton Air Base

Taipei, March 18—(Pan-Asia)—Nationalist Chinese and American military quarters are reported to be closely watching activities of Soviet Air Force units which have been based "at the White Cloud" air base in Canton since the onset of winter months. It was authoritatively learned Russian units have been detected by radar devices to have been "active" ever since their deployment to the South China coast. In the opinion of Chinese and American quarters, despite the fact no air threat from the direction of the south exists, the stationing of these Soviet units at White Cloud air base for a long period of time is "unusual." Until more can be learned about Communist intentions these sources are inclined to believe either the new type of Soviet planes are being turned over to the Chinese Red Air Force or a special training program is being conducted by Russian pilots for the benefit of Chinese Communists.

33. Foreign Ships

Taipei, March 18—(Reuter)—The Nationalist garrison command in Matsu, about 40 miles east of Foochow, announced today that since January this year a total of 15 merchant vessels had called at ports in Fukien. Eight of them flew the British flag while others were unidentified. The statement said that on one occasion a British naval escort ship was reported sighted at the mouth of the Min River leading to Foochow. The statement alleged that "most of the ships carried gasoline and fuel."

Mission Chronicle

Missionary Societies

1. Fr. Mannion Leaves For Ireland

February 10, Fr. Vergil Mannion, O.F.M., popular Franciscan procurator, left Hongkong for a well earned vacation at his home in Ireland. Arriving in China in 1935 he worked in the Prefecture of Anlu, Hupeh; during the war years his Irish citizenship served him in good stead, the Japanese allowing his freedom as a neutral national. At the close of the war he was recalled to Ireland for a period of parish and retreat work. 1948 found him back in Hongkong as procurator for the Franciscan missions in China.

Over and above his many duties as procurator Fr. Mannion did an immense amount of work among the British military personnel in the Colony. Each Sunday found him at one or other of the scattered military camps. Week-days too he devoted considerable time to giving special conferences to the soldiers. His particular delight was instructing the children of military families. Nor did he neglect helping Chinese when opportunity presented. With so many activities he still found time to share in the 'border patrol', the arrangement whereby a priest was at the Lowu bridge daily, 1951-1954, to welcome and care for expelled missionaries coming out of China. Various communities took one day each week, with unfailing regularity, a priest giving his entire day to this work of charity. Fr. Andrew Poletti, P.I.M.E., 'the

border priest' daily went to Lowu by motorcycle from his mission in Taipo Market, then, another priest would arrive by train from Kowloon. Once a week, Fr. Mannion, or one of his Franciscan confreres was that second member of the team. This 'border patrol' originated by Msgr. Gilligan of the Apostolic Internuntiate and Fr. Duchesne, M.M., of N.C.W.C., is gratefully remembered by a host of exiled missionaries. During Fr. Mannion's absence, Fr. Seraphim Priestley, O.F.M. (Shasi) will be procurator, also Superior of the Franciscan Residence, Kowloon; Fr. Norbert Pieraccini, O.F.M., formerly in the Tientsin Procuration is assistant.

2. Death of China Missionary

Belated word has reached Hongkong of the death of Fr. P. A. Potveer, O.F.M. Arriving in China in 1927, Fr. Potveer was assigned to Kiangchow, Shansi. After several years as head of the Catechist School, he became Rector of the Minor Seminary in 1936, when Kiangchow became a Prefecture Apostolic. In 1943 the Japanese put him in a concentration camp. At the end of the war, unable to return to his mission because of the Communists, he was appointed pastor in Peking. Expelled from China in 1951 he became Guardian of the Franciscan house in Nieuwe Niedorp, Netherlands. There, Dec. 11, 1954, he died suddenly. R.I.P.

The Dioceses

7-3—Pingliang

Death of Priest

Hongkong, January 30 — A delayed message brings the information that Fr. Andrew

Tchang of the diocese of Pingliang, Kansu died in April 1955. The message also reports that a seminarian, Thomas Lou, was ordained priest at about the same time. Pingliang, entrusted to Spanish Capuchins, all of

whom have been expelled from Red China, had nine Chinese priests and 15 Spanish Capuchins prior to the coming of the Reds. At that time, there were 5,042 Catholics and 322 catechumens in a total population of 1,300,000. Kansu Province, in the northwest, has taken on importance in the present alliance between Moscow and Peking.

8-3—Shanghai

1. Nuns In Prison

Hongkong, February 3 — Four Chinese nuns, Franciscan Missionaries of Mary, are now in prison in Shanghai. They committed no crime, but they did refuse to make false charges against Bishop Kung, as demanded by the Chinese Reds. For this they now find themselves in that brave group, led by Bishop Kung, who are behind bars because they hold to principle. The arrest of Bishop Kung during September 1955 led to many other arrests, and the end is not yet. The arrested nuns are: Mother Pierre Nam, Mother Superior at Shanghai General Hospital, and Mothers Pasila, Tsaisalina and Eulalia of Sacred Heart Hospital, Shanghai.

2. Seminarians

Hongkong, February 10 — A brief message from Shanghai states that two seminarians, from the Siccawei seminary, which came in for considerable attention when Bishop Kung of Shanghai was arrested last September, have been "allowed to return" to their homes in Suchow. This would seem to pre-empt a repetition of what happened in 1950 at the Chala Seminary, Peking. After a compulsory indoctrination course, the Chala seminarians who proved impervious to the Party Line were told to return to their homes. The Reds did not close Chala; rather they sought to bend it to their aims. As yet, there is no precise information as to whether this strategy at Chala has worked out as the Reds hoped. Despite Red blandishments or threats the vast majority of the Chinese clergy remain steadfast. The realization that they make themselves liable to imprisonment under the most barbarous conditions, or the fact that so many of their confreres have already paid with their lives has not shaken the loyalty of the Chinese priests to God and Church. The repeated arrests, the tirades in the Communist

press, these are solid proof that the Reds have been stymied in their efforts to 'persuade' the Chinese Catholic clergy. Persecuted, outwardly crushed, the Catholic Church in China continues a living force, thanks to the outstanding example of so many Chinese Catholic Bishops and priests.

3. Situation Confused

Hongkong, February 21 — A Shanghai letter received a few days ago remarks that mid-February would seem to be the target date of the Reds in the campaign against the Church there. The writer remarks that there is a wonderful, loyal body of Chinese priests but that the situation at the moment is somewhat confused, that there is as yet no means of assessing what damage may have been done by the current attacks on the Church. The tone of the letter gives the impression that the writer is confident the Church will come through this crisis with undiminished vigor. One involved sentence might even be interpreted as hinting at possible release of Bishop Kung; however, there is no clear statement of such a possibility. From other sources it does seem that the Chinese Reds are uncomfortable over the publicity given to the arrest of Bishop Kung. December 10, 1955, the Peking *Jen Min Jih Pao* devoted considerable space to the case of Bishop Kung. The same day TASS, (Soviet news agency) in a Moscow dispatch, quoted the Chinese press, repeating the usual charges of espionage and counter-revolutionary activity. It is worth noting that this is the first printed admission that the Bishop of Shanghai, along with many others, was arrested September 8, 1955.

11-2—Chengtu

Priests Arrested

Hongkong, January 23 — Delayed information has reached here to the effect that three Chinese priests of the diocese of Chengtu, Szechuan were arrested last September. Were proof needed that the arrest of Bishop Kung of Shanghai is part of a nationwide drive to destroy the Catholic Church, these arrests furnish it. Chengtu, in the far west of China, is a long ways from Shanghai, yet the very same allegations of counter-revolutionary activities, etc., etc., are trotted out. Exactly how many of the 54 Chinese priests

of Chengtu diocese are under arrest we do not as yet know. The French Bishop and priests, members of the Paris Foreign Mission Society, have long since been expelled from China.

12-2—Hanyang

Bishop Galvin Dead

One of the stalwarts of the China Missions, Bishop Edward J. Galvin of Hanyang, Hupeh, died February 23, 1956, in Navan, Ireland. His health broken by what he endured under the Communists, Bishop Galvin returned to the central house of the Columban Fathers, in Navan, after his expulsion from China in September 1952.

Born November 23, 1882, the future bishop was ordained at Maynooth in 1909 for his native diocese, Cork. Loaned to Brooklyn, N. Y., he spent his first years as a priest in Holy Rosary parish there. He had always longed for work in China but the difficulty was to find an opening. In 1912, Fr. Fraser, who later established the Scarboro Bluff (Canadian) Mission Society visited Holy Rosary and invited the young Fr. Galvin to join him in the Vicariate of Hangchow, Chekiang, an invitation immediately accepted. Four years work in Hangchow deepened the young priest's understanding of China's need for more priests so in 1916 he set out to do something about it. Travelling by way of America he visited Bishop Walsh, founder of Maryknoll, a mission society then in its infancy. He had wondered if it would be best to join Bishop Walsh but the latter urged that he start in Ireland what Maryknoll sought to accomplish in America.

Back in Ireland, Fr. Galvin fanned into life the spark of missionary spirit that had long lain dormant. Ireland had figured largely in the missionary work of the Church in early centuries; now, stirred by the enthusiasm and sincerity of this young priest the Irish clergy and laity gave him whole-hearted support. By 1918 he obtained Rome's approval for the newly established Society, named after the great missionary of the 7th century, St. Columban. Today, less than fifty years later, the Society of St. Columban, with branches in America and Australia, has 650 priests, most of whom are

working in the Far East: Korea, Japan, Philippines, Burma; the three China dioceses are temporarily closed. While organizing the Columban Fathers, Fr. Galvin was also mainly instrumental in the founding of the Missionary Sisters of St. Columban, another society that is now well represented in the missions of the Far East.

In 1920, Fr. Galvin led the first group to China, 20 priests of the newly established Society of St. Columban. Rome assigned to them Hanyang, Hupeh, then part of the Vicariate of Hankow. Fr. Galvin became the first Prefect Apostolic, then when in 1927 the district was raised to a Vicariate Apostolic, he was appointed Vicar Apostolic and consecrated Bishop. 1947 saw Hanyang become a Diocese, with Bishop Galvin as the first Ordinary. His 32 years in Hanyang, till expelled in 1952, were years of difficulty and hardship — flood, famine, bandits, war, and finally 'liberation'. Yet, when thrown out of China after giving 40 years to the country he had much to look back on. The number of Catholics in Hanyang Diocese had grown from 8,000 to 54,000 and there was a small devoted group of Chinese priests and Sisters to carry on in the enforced absence of the foreign clergy. What must have been a special satisfaction to Bishop Galvin was his having been the first to introduce the Legion of Mary to China. Those personally acquainted with this outstanding missionary Bishop will always cherish his memory, the memory of one who lived out his episcopal motto: *Fiat Voluntas Tua*. February 29th, in the chapel of the Columban Sisters convent, Hongkong, H.E. Bishop Bianchi was celebrant at a Pontifical Requiem Mass for Bishop Galvin attended by a large group of priests and Sisters, representatives of every group in Hongkong. R.I.P.

13-4—Yuanling

Priests "Well and Happy"

Hongkong, January 23 — A brief note originally dated December 13, then re-dated January 13, brings the first word from Yuanling, Hunan, in more than a year. Fr. John Nien, alumnus of St. Mary's, Baltimore, remains in jail, now in his sixth year, but the other two priests still in the diocese report that they are well and happy. As the return

address of the mission is given there is reason to believe that they are still in possession of the church and rectory in Yuanling. The diocese of Yuanling was entrusted to Passionists of the American Eastern Province. With the release last November of Frs. Marcellus White and Justin Garvey, after four years of prison, there are no Passionists remaining in the Yuanling diocese. Fr. Raphael Chang, OSA, on loan from the neighboring diocese of Changteh, is Vicar General and Administrator. Fr. Bede Chang, native of the diocese, is with Fr. Raphael in Yuanling city.

16-4—Tingchow

Vicar General In Jail

Hongkong, February 16, 1956 — A delayed message brings word that Fr. John Hsiu, Vicar General and Administrator of the diocese of Tingchow, western Fukien Province, was arrested November 17, 1955. Thus, bit by bit, we learn the details of the Chinese Communist upsurge of persecution set in motion with the arrest of Bishop Kung of Shanghai last September. Fr. Hsiu, ordained 17 years ago, had been the Vicar General of Bishop Levinski, O.P., then, after the Bishop's expulsion became Administrator of the diocese. All the German Dominicans who staffed the diocese have been expelled from China; some of them, along with Bishop Levinski, are now working in Taiwan (Formosa).

The same message states that Fr. Longinus Tsai, priest of Kaying Diocese, Kwangtung, Bishop Ford's, was arrested October 18, 1955. No details are given beyond the cryptic remark that he is in danger of being executed by the Chinese Reds. Fr. Tsai, when his life was in danger several years ago, took refuge in the neighboring diocese of Tingchow, Fukien. He worked there, undercover, till tracked down and arrested.

17-1—Canton

1. Different Strategy

Hongkong, February 3 — Conditions in Canton remain unchanged, the Church suffering no open persecution. In the countryside the picture is not good. The Reds have sent teams of 'patriotic Catholics', those who follow the Party Line, to the outlying villages in an effort to win over the scattered priests

and laity. It is feared that the Red strategy may succeed as there is little contact with Canton and those in the outlying districts may innocently be duped by lying propaganda. The Reds realize that if they succeed in bringing even one Chinese priest into the 'patriotic' ranks they will be on the way to victory in crushing the Church in Kwangtung Province.

2. Opening Fanfare

Hongkong, February 4 — Just as the customary fanfare tells the circus goer that the show is about to begin, information received today points to an early arrest for the Bishop of Canton, Chinese, Msgr. Dominic Tang, S.J. Weeks ago rumors were current that the Bishop had been arrested; these were disproven on information from a reliable source. The same reliable source now reports that for the past two weeks nightly meetings have been held in Canton by a group of 'patriotic Catholics', meetings that are devoted to working up charges against Bishop Tang. The word 'patriotic' is a prime example of how the Communists twist language to their own ends. The actual meaning of the word, as used by them, is, one who agrees in all things with the Party. The Catholic who turns his back on the teaching of the Church, who turns against the authority of the Church merits the Communist accolade 'Patriotic'. The Communist use such as camouflage in their campaign to destroy the Church. They must preserve an outward show of religious freedom, that it is the Catholics themselves who demand the imprisonment of Catholic Bishops and priests! Western readers may not always understand this point.

The usual charges are being prepared against Bishop Tang: counter-revolutionary, imperialist spy, sabotage, etc., etc., terms that have become monotonously repetitious. The 'patriotic Catholic' meetings are working themselves up over three allegations: 1) that Bishop Tang refused permission for a visiting 'patriotic' priest, from Kweilin, Kwangsi, to offer Mass in any Canton church; 2) that Bishop Tang has stubbornly refused to cooperate with the Government; 3) that Bishop Tang maintains a courier service between Canton and Hongkong to carry to western imperialists intelligence about China also to assist those who endeavour to escape from the country. Charge No. 1 is completely true; No. 2 is true insofar as the Bishop has consistently refused to compromise his conscience;

No. 3 is totally false. Whether charges be true or false is no difficulty for the Chinese Reds. Bishop Tang is marked for arrest; the question is, how soon will it come?

3. Another Victim

Hongkong, February 4 — The Hongkong vernacular paper, WAH YAT PO, February 3, 1956, quotes as follows from the Canton Communist newspaper NAN FANG YAT PO of January 26, 1956: "The Kwangtung Party has recently uncovered a counter-revolutionary in the Tungkun County Catholic Church. This counter-revolutionary, Wu-teh-tsai has been arrested. (This is Father Wu) The Tungkun Police, acting on the request of the broad mass of the people and of patriotic Catholics carried out a lengthy, secret investigation. The case was solved on December 17, last; the counter-revolutionary was taken into custody according to law. Wu-teh-tsai, using religion as a cloak, engaged in anti-revolutionary activities. In 1936 he worked with a special corps of spies, collecting information about our military affairs, also giving political and economic reports. The year before 'liberation', working in the counter revolution, he collected data about the guerillas of the East River district, and passed it along to his intelligence organization. During the year 1955, in his own handwriting, he wrote three times against agricultural co-operatives, and gave statistics on grains, cotton, edible oils and other matters of economic policy, sending all this to his spy organization. He received financial support from that same organization; during 1955 he received JMP\$350.00 (about US\$60.00). Working under the mask of religion Wu-teh-tsai flagrantly spread unfounded rumors; during the first year of 'liberation' he shamefully abused the Party and Government and stirred up the Catholics to oppose the Government. He even concealed a revolver and 18 cartridges. He sought by every means to wreck the movement towards socialism. He forbade one family to join the co-operative movement, threatening to deny them Holy Communion. He bought rice, edible oil, peanuts, kerosene, etc., in his campaign to wreck the economy."

The above translation gives an idea of the sort of charges that are trumped up when the Reds have decided on an arrest. Of course, arrest and conviction are one and the

same thing. As yet, there is no information concerning the fate of Fr. Wu since his arrest.

4. Bishop Tang

Hongkong, February 10 — With the Chinese New Year just two days away the Bishop of Canton has little cause for the customary rejoicing. Though the pressure has eased a little during the past week, the Reds have said that "a decision must be made by the Spring Festival" (their name for the New Year). Due to the constant accusation-visits to his residence, these beginning in the early morning just as he finished Mass, not even allowing him time for a brief prayer after Mass, the Bishop's hair is now snow white. Groups of 'patriotic Catholics', Party members and police carried out these visits. The next two weeks promise to be fateful weeks for the diocese of Canton. Nor have the people of Canton fared much better. The monthly rice ration is now 22 lbs. for an adult—only 20 lbs. allowed to a priest as "he is not a worker"—15 lbs. for a child. Our informant says that this means an individual can have two meals daily for twenty days but must subsist on one meal a day for the remaining ten days of the month.

17-2—Hongkong

1. Another New School

Hongkong, January 20 — The expansion of Catholic school facilities in Hongkong is not confined to the city proper. The village of Tsun Wan, several miles out of Kowloon, on Castle Peak Road, has grown enormously in population, from 4,000 twenty years ago to 70,000 today. The mission church built there in 1934 had the usual village school, one classroom each for boys and girls. The population increase, with a corresponding increase in the number of Catholics, made the former school completely inadequate.

Today, with aid from the Hongkong Government, Bishop Bianchi has near completion a modern two-storey building. There will be six classrooms, meeting room and library. This new school, Tak Sing Primary School, will open for classes after Chinese New Year, next month. By working in two shifts, morning and afternoon, the school will serve 540 pupils, a real boon to the people of Tsun Wan, a major step forward for the 1,000 Catholics in the area.

2. Departure of Fr. Bourassa, S.J.

January 16th the Mission Bulletin temporarily lost its able French Editor, Fr. Leo Bourassa, S.J., Canadian. On medical advice Father has left for the Mayo Clinic, Rochester, Minn. Coming to China in 1936, Fr. Bourassa was assigned as Principal of Hsin-Hsin School at Suchow, Kiangsu, after completion of a two year language course. He remained in that post till 1948 except for two years spent in a Japanese concentration camp during the War. 1948 he was sent to Shanghai to work in the Catholic Central Bureau, mainly with China Missionary Bulletin. The Communist capture of Shanghai forcing the suspension of publication, the year 1949 found Fr. Bourassa in Hongkong, where, with Fr. Thomas Bauer, M.M., the publication of the Bulletin, now called: Mission Bulletin, was resumed. In line of work he visited many of the mission fields in southeast Asia during his summer holidays, acquiring first-hand knowledge of missions and their problems, knowledge that is rarely equalled. His "Lettre de Famille" has always been a very important asset to the Mission Bulletin.

3. Catechetical Institute

The Fifth Catechetical Institute was held at Maryknoll Convent School, Kowloon, December 28-29, 1955. This year the entire Institute was devoted to a study of the Holy Sacrifice of the Mass. A demonstration Mass with commentary by a second priest was the special feature. Demonstration classes adapted to children of primary school level were given. Various Mass requisites, sacred vessels, linens and vestments were exhibited in the school library. One hundred and thirty teachers, catechists and legionaries attended the Institute which closed with a Dialogue Mass celebrated in the Convent Chapel.

4. New Tak Sun School

In the presence of Bishop Bianchi and the Mother General of the Missionary Sisters of the Immaculate Conception (Canadian) the new wing of Tak Sun Anglo-Chinese School, Austin Road, Kowloon, was formally opened February 16, 1956. The Hon. J. S. Crozier, Director of Education, and Mr. T. R. G. Fletcher, Canadian Government Trade Commissioner, were the speakers for the occasion.

The new building has 15 classrooms, a

covered playground, and a second covered playground that can be used as an auditorium, also staff rooms and a wide verandah. Costing \$425,000, \$187,500 of which was donated by the Hongkong Government, Tak Sun has 1,350 pupils, kindergarten to Form VI. A pre-school kindergarten serves 98 children while 180 boys and girls are in the free Night School. In the course of his address, Mr. Crozier said: "Quality in education is the product of a number of factors. There is one quality which is evident to a marked degree in this school, the deep consideration given by their teachers to the individual pupil. The critical years in education are to be found in the primary stage. At this time the child needs teachers whose teaching skill is strengthened by force of character and a strong sense of vocation. It is this fuller type of instruction of which we are in such need, and which the Tak Sun School, will, I am sure, provide."

5. Trappist Monastery

Sunday, afternoon, February 20, His Excellency, Sir Alexander Grantham, Governor of Hongkong, accompanied by Lady Grantham, attended the opening of the Trappist Monastery on Lantau Island. That morning, the newly completed chapel was solemnly blessed by Dom Gabriel Sortais, Abbot General of the Cistercians, in the presence of more than 2,000 clergy and people who had come from Hongkong by special ferry. Visitors remarked on the steady progress the Trappists have made in transforming the 73 acres, given to them by the Hongkong Government in 1951. The first Trappists came to China in 1883, settling in the mountains west of Peking. 1928 saw a second foundation at Chengtingfu, also in the Peking area. The Communists destroyed both monasteries, killing many of the religious. Today, the survivors have bravely resumed their penitential life of prayer in Hongkong, with the oppressed Church in China the main subject of their petitions.

17-9—Macao

Fr. Tang Reported Dead in Jail

The Macao Catholic paper, *Religiao e Patria*, published a report that Fr. Simon Tang, S.J., died in jail at Shiu-hing, Kwangtung, January 9, 1956. Efforts to confirm this news from other sources have been unavailing. According to the Macao report, Fr.

Tang, who was arrested some months ago, was brought before a People's Court on Christmas Day and sentenced as a 'vulgar criminal'. Born in Namhoi, Kwangtung, 1889, Fr. Tang entered the Jesuits in 1910, in Portugal. Returning to the Shiuhing mission in 1918 he later attended St. Louis University for advanced theological study. After returning from America he became director of Star of the Sea College in 1927, a position he held till the Communists closed the school in 1949. He continued in mission work till his arrest in 1955.

18-2—Wuchow

Vicar-General Arrested

Hongkong, January 23 — The mendacity of the Chinese Communist claim that they are not against religion, that their repression and expulsion of foreign missionaries was solely on political grounds, daily becomes more evident. Today, word reached Hongkong that Fr. Benjamin Tsoi, Vicar General and Administrator of the diocese of Wuchow, Kwangsi, was arrested on January 11th. The Catholics of Wuchow have not been able to learn where Fr. Tsoi is detained. They fear that he has been executed. He is the third Chinese priest from Wuchow, in the far southwest of China, to land in prison. Far as is known, the remaining four priests of the diocese are still free, but one wonders for how long. The diocese of Wuchow was staffed

by American Maryknollers, all of whom have been expelled, Bishop Donaghey having been the last to arrive in Hongkong, June 10, 1955. The Bishop is at present in America, while a number of his priests are now working among the Hongkong refugees.

22-1—Taipei

Veteran Missionary

Hongkong, January 23 — Fr. Ignace Rybens, CICM, left Hongkong yesterday en route to Taipei, Formosa, to work in the section of the Taipei Archdiocese entrusted to the Scheut Fathers. Though almost one third of his previous assignment in the Far East was spent as a prisoner, the 48 year old Fr. Rybens is very happy to be reassigned to work among his beloved Chinese. Sent to Tatung, Shansi in 1932, he worked in the missions there till interned by the Japanese, four years in an internment camp. At the end of the war he was stationed in Peking, having a few years of freedom till imprisoned by the Chinese Reds in 1949. Though his three years in a Communist prison were quite a story in themselves, Fr. Ryben, refused to talk about that. Expelled from China in 1952 he was sent home to Belgium to recuperate. Now, he resumes his mission career, hoping that the shadow of prison bars does not lie across his path but not in the least daunted by that possibility.

Neighboring Missions

BURMA

1. Raiders Ambush Nuns

Rangoon, January 24 (NC) — Guerrillas, described in the Burmese press as Chinese Nationalists operating inside the Burma-China border, have ambushed and shot at four Sisters of Charity. The nuns were travelling to Kengtung by truck when the shots were fired. It was not immediately known whether any of the Sisters were injured or killed. The attackers were reported to be the same group who recently killed a priest in the Mongyang district.

2. Premier Lauds Church

Rangoon, Feb. 4 (NC) — Prime

Minister U Nu told the National Eucharistic Congress here that the "Catholic Church has been an ideal church in Burma." The Prime Minister's speech is believed to be the most forthright tribute of praise ever given by a non-Christian Asian leader to the Catholic Church. "As Prime Minister," he stated, he had three "observations to make: First, the Catholic Church in Burma is loyal . . . Second, the Catholic Church in Burma never dabbles in politics . . . and has consistently concerned itself with religion only. Third, the Catholic Church in Burma, far from dividing the citizens, espouses the cause of national solidarity."

Prime Minister U Nu spoke in the presence of Archbishops and Bishops from

Burma and five other Asian lands, foreign diplomats and 30,000 Burma Catholics at a reception for the Papal Legate, His Eminence Valerian Cardinal Gracias, Archbishop of Bombay. Archbishop Victor Bazin of Rangoon was host to the congress. Among those attending was Archbishop Martin Lucas, Papal Internuncio to India and Apostolic Delegate to Burma.

Representing every race in the Union of Burma, 17,000 pilgrims came from outlying areas to join Rangoon Catholics in the first National Eucharistic Congress here. Burma's northernmost mission territory, Bhamo,, which is staffed by Columban Fathers, had 450 pilgrims here, at least half of whom are converts. Eight of these, all converts, took twelve days to come to Rangoon. Msgr. Thomas Newman, La Salette missionary, led 1,200 pilgrims from his Akyab mission. Each racial group wore its distinctive costume. After an open air Holy Hour, Burma's hierarchy consecrated the nation to the Sacred Heart. The following day, after a rosary rally and Benediction, the Bishops also consecrated Burma to the Immaculate Heart of Mary.

The four-day congress was climaxed by a procession through the heart of Rangoon to the square where Independence Monument stands. There Benediction of the Blessed Sacrament was given from an outdoor altar on the balcony of the city auditorium. A month ago Premier Nikolai Bulganin of the Soviet Union and Communist Party chieftain Nikita Khrushchev were officially welcomed on the same balcony. Burmese civic authorities and the population were notably helpful and sympathetic towards the congress. Burma, which in recent years regained its independence by withdrawing from the British Commonwealth, is a stronghold of Buddhism. Its title is now the Union of Burma, which denotes the number and variety of the racial groups to which its 20,000,000 people belong. Burmese Catholics number about 180,000.

3. Relations With Vatican

Rangoon, Feb. 13 (NC) — His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, Papal Legate to Burma's first National Eucharistic Congress, suggested here that the Union of Burma "consider the possibility" of having diplomatic relations with the Holy See. The Papal Legate made the

suggestion in an address on Church and State on the day following the final ceremonies of the Congress. He pointed to "the striking phenomenon of the ever growing number of diplomatic relations with the Holy See, even by nations where Catholics are in a comparatively small minority, for instance, India." Recalling that in 1938, writing on "The Vatican and International Policy," he had expressed the hope that a Papal Nuncio would one day present his credentials to a free and independent Indian government and an Indian ambassador would be accredited to the Vatican, the Cardinal Legate said. "Perhaps it would not be inappropriate to express the hope, in view of present cordial relations between Church and State here, that the Union of Burma consider the possibility of establishing relations with the Holy See through diplomatic channels." At present the Papal Internuncio to India, Archbishop Martin H. Lucas, S.V.D., is also Apostolic Delegate to Burma. He is thus a member of the diplomatic corps in New Dehli, where he resides, but comes to Burma as Apostolic Delegate to the Church here, without governmental accreditation.

4. Tribute to Nuns

Rangoon, Feb. 13 (NC)—A Burmese audience heard an Indian Cardinal pay a warm tribute here to the work of Catholic Sisters in the United States. His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, Papal Legate to Burma's first National Eucharistic Congress, told a public gathering that "education is a vocation and calls for a dedicated life. If the Church in America is making such progress, it is due particularly to the self-sacrificing labors of the nuns. It is the same in Burma and every other country."

5. Eucharistic Congress Attendance

Rangoon, Feb. 16 (NC) — Elizabeth Magawng Kai sold three little pigs and the silk spun by her silkworms. She pawned a spare skirt for eight rupees (less than \$2). She used the entire proceeds to pay her way and her husband's to the Eucharistic Congress in Rangoon. They had about 920 miles to come and their food to buy along the way. First, they walked 70 miles down jungle trails. They crossed the Irrawaddy by canoe and got a 30-mile ride on a truck to Myitk-yina. After that, they spent four days on a

train. Elizabeth and her husband are converts, baptized only four years ago by Columban Father Owen Rogers. They were typical of many pilgrims to Burma's first Eucharistic Congress. Their journey was typical, too. Their train moved by day, halted for each night in a station. (Communists and other rebels make travel risky.) In the dusk of early morning, Columban and Milan missionaries offered Mass for their pilgrims on the station platform. The people prayed together, sang their hymns, and many received Holy Communion. As the train rolled south through the hot day hours, they recited the rosary.

On foot, by boat and train, some 17,000 pilgrims came thus to Rangoon. They camped in seven Catholic institutions, in the yards under matting and in classrooms thrown open by apostolic Brothers and Sisters. They were mountain folk and plains folk, Burmans, Kachins, Karens, Shans, Chins, Indian Tamils, Anglo-Burmans and Anglo-Indians, differing in color, language and vivid garb. The Catholics of Rangoon archdiocese, Burmans, Tamils and Chinese, marched and knelt with them.

They were of the Union of Burma, never so united as in faith and adoration before the Blessed Sacrament. Bishops, priests, Brothers and Sisters of Burmese birth with missionaries from France, Italy, America, Ireland, Australia and New Zealand led their pilgrims towards the Congress altar.

In the magnificent closing procession, some 50,000 marched 20 abreast through the center of Rangoon. Visiting bishops were present from India, Pakistan, Thailand, Malaya and Ceylon. The Congress was like a living monstrosity in which the Sacred Host was raised before all Burma and the rest of tense, troubled southeast Asia. "The National Eucharistic Congress has caught the imagination of the country and drawn favorable comment from all sections of the people and the press," according to the Nation, one of Rangoon's English-language dailies. For pilgrims from remote places and new converts particularly, the Congress demonstrated the unity and catholicity of the Church. "We hadn't realized how big the Church is," some of them said frankly.

Burma's non-Christian population—Catholics are only 1 in 112—was respectful

and cooperative. The government, from President Dr. Ba U and Prime Minister U Nu down to the army, navy, air force and police, was "most helpful," in the words of His Eminence Valerian Cardinal Gracias, Archbishop of Bombay and the Papal Legate. "Even in a predominantly Catholic country more could hardly have been expected," he said. During the Congress the Cardinal Legate laid the cornerstone for Burma's new regional seminary. He appealed for more vocations. "Much of the work so far has had to be done by people from other lands," Msgr. Patrick Usher, Columban, Prefect Apostolic of Bhamo, told Burma Catholics in opening the Congress Exhibition, "but you have never treated us as strangers."

CEYLON

1. Pray for Persecuted

Colombo, Jan. 21 (NC)—Ceylon's Catholics have launched a year-long prayer project for the Church of Silence and to mark the 300th anniversary of the persecution of this country by Dutch colonizers. The plan, which has the approval of Archbishop Thomas B. Cooray, O.M.I., of Colombo, calls for organized meditation on the Way of the Cross in a different village or city each day during 1956. To keep the chain unbroken, the participants are assigned specific days by a central office here.

2. Internuncio to India Visits Ceylon

Colombo, Jan. 24 (NC)—The Apostolic Delegate to Ceylon, Archbishop Martin H. Lucas, S.V.D., has arrived in this country on an official visit. The prelate, who also serves as Papal Internuncio to India and Apostolic Delegate to Burma and Malaya, was greeted on his arrival by the entire hierarchy of Ceylon, representatives of the clergy and laity and members of the diplomatic corps. During his stay in Ceylon, Archbishop Lucas is the guest of Archbishop Thomas B. Cooray, O.M.I., of Colombo.

3. Seek Buddhist State

Colombo, Feb. 6 (NC)—The Ceylon government's open collaboration with Buddhism has encouraged the launching of new attempts to declare the county an official Buddhist state. The national parliament is scheduled to discuss a non-official motion proposing that Buddhism be proclaimed the state

religion. The motion has come from an opposition member, C. R. Beligama, who urged the government to take action "without prejudice to other religions." A spokesman of Mr. Beligama's party said later that it was their view that "just assistance" should be extended to other faiths even after Buddhism was recognized as the national religion.

Mr. Beligama's move is regarded as an off-shoot of the dilly-dallying with Buddhism which has been a feature of government policy in Ceylon in the past months. Highlights of this policy were the printing at government expense of 700,000 booklets on Buddhism to be distributed to Buddhist children in public schools, the establishment of a Buddhist wing at the Ceylon university, and the launching of what has been described as a secret plan to convert the country's public schools into Buddhist religious institutions. Of greater concern to Catholics was the government's allocation of \$1,000,000 to celebrate the 2,500th anniversary of the birth of the Buddha. More than a third of this amount would be spent on the construction of a "world peace hall" at Kandy dedicated to the principles of Buddhism. The Ceylon home minister said that the project was part of a "state-sponsored program for a Buddhist revival movement" to coincide with the birthday celebrations.

With the efforts at bolstering Buddhism came attempts to criticize the Catholic religion and to stifle and hamper the working of Catholic Church institutions in this country. The education department opened a campaign against Catholic schools by denying them permits for essential development. New applications were systematically turned down. Unofficially, the campaign was fostered by mobs of fanatic Buddhists who desecrated and even destroyed Catholic churches. They questioned the right of the Catholic minority to build churches in places of their choice. An official meeting of Catholics urged the government to halt the menace posed by these developments.

INDIA

1. Fifty Novices Make Religious Profession

Changanacherry, Dec. 24, 1955, (AIF) —The Syro-Malabar Carmelite Congregation, the first Indian Catholic Religious Society, has just celebrated the 100th anniversary of the Religious Profession of its first members. The congregation was begun by three

priests, in Cochin State, who, in 1831, united in a pious community which by December 8, 1855, had developed into the Congregation of "The Servites of the Immaculate Conception." The Bishops of the Syro-Malabar Dioceses all wrote pastoral letters asking for prayers of thanksgiving for the success of this Congregation and for the blessing of the past 100 years.

The highlights of the centenary ceremonies were Pontifical High Mass in the Syro-Malabar Rite celebrated by the Most Reverend Matthew Kavakut, Bishop of Changanacherry, and the religious profession of 50 novices which took place on the spot where the first priests of the community made their profession in 1855. His Excellency the Most Reverend Martin Lucas, Apostolic Internuncio, and many other prelates were present at the ceremonies. At the closing function, which was a great public meeting attended by more than 100,000 persons the Holy Father's personally signed letter was read to the faithful who stood in devout silence. His Eminence Cardinal Tisserant and His Excellency Leo Kierkels, former Apostolic Internuncio in India, sent messages of congratulations and encouragement. Archbishop Lucas in his address to the throng expressed great esteem for the Religious Congregation upon which the future of the missions in other parts of India depends to so great an extent.

The Congregation now has 317 professed priests and 82 professed Brothers as well as 108 scholastics, 70 clerical novices and 11 Brother novices. It conducts several educational institutions including 3 university colleges, 8 high schools, 4 middle schools and 8 elementary.

2. Lay Leaders' Conference

Nagpur, Dec. 24, 1955, (AIF) —The All India Catholic Lay Leaders' Conference was held at Nagpur. Ten bishops and a number of priests were among those that attended. The first session was opened with the reading of a message and blessing from His Holiness after which His Eminence Cardinal Gracias, Archbishop of Bombay, delivered the inaugural address in which the keynote of the conference was sounded.

"The lay apostolate," said His Eminence, "is not a luxury of devotion, nor a work of

supererogation. It is the plain duty, which lies upon each of us according to our abilities . . . The church in India today needs a well-disciplined and zealous laity . . . Today there are millions of men and women the world over, who are deeply interested in Asia, especially in India, because of the strategic position India holds at the moment in the scheme of world affairs . . . Exaggerated nationalism has had its history in Europe, and has left a trail of concepts and tendencies, which even today are asserting themselves in various ways and causing anxiety to the Church. Strong indications of the same are apparent in our country and more heartburnings will be caused to the Christian from the conflict of loyalties than from any other sources. It is here that the enlightened Catholic laymen in India, while being genuine nationals, can help to keep this mighty force within bounds and contribute to a healthy and stable temporal order . . . Trust begets trust; in no part of the world, where religious freedom has been respected and safeguarded, has the Christian community been slow to make the best and effective contribution to the country's progress."

3. Home for TB Children

Calcutta (NC) A Catholic home for the treatment of slum children suffering from tuberculosis has been opened here by Governor H.C. Mukherjee of West Bengal. The institution, said to be the first of its kind in Calcutta, is sponsored by the five-year-old congregation of the Missionary Sisters of Charity. The institution, which includes a chest clinic and a free dispensary, was made possible by liberal donations from the American Women's Club of Calcutta. Dr. Mukherjee made a personal donation of \$200 as a token of his appreciation for the Sisters' services. Slum improvements are the special mission of the community which conducts dispensaries and schools for slum children. Land for one of the schools was donated by Dr. Mukherjee. The habit of the Sisters includes the sari, traditional Indian dress for women.

4. Need Catholic Social Principles

Ernakulam, India, Jan. 16 (NC)—India will face "moral and economic perdition" unless it is guided by Catholic social principles, the nation's Catholic Bishops' Conference has declared. In a message read in all Catholic churches in India on the occasion of Social

Justice Sunday, the Bishops asserted that "true Christian social principles" offer a permanent and just solution for the acute social problems faced by India at the present moment. Communism, while pretending to offer all-embracing solutions, has itself become the "greatest evil" facing the nation. The Bishops also warned that in other spheres of social life, false systems based on materialism and the negation of the higher values of life are striving for mastery.

The message singled out for criticism what it described as a "false angle of vision" in the educational field, which according to the Bishops is cutting off the rising generations from godliness and morality. Noting the broad scope of the social problems confronting India, the statement said that poverty, disease, ignorance and illiteracy still stalk the land. The Bishops also indicated that without adequate social reform, the rapid industrialization of the country is sowing seeds of discord between capital and labor. Commenting on the message, Archbishop Attipetty said that Indian Catholics face the sublime task of saving their country from the "grave dangers" inherent in any un-Christian attempt to tackle these problems. Catholic social workers should be "models of citizenship" for the rest of the nation. Catholic citizens, each strengthened by an exemplary personal life, should be "apostles in the cause of social progress and torch-bearers of the Christian social message."

5. Condemns Anti-Catholic Incidents

Patna, Jan. 16 (NC)—Recent anti-Catholic demonstrations in Bihar state have been condemned by the Chief Minister of Bihar, Sri Krishna Sinha. The Hindu statesman said the government would take "strong action" against persons interfering with "lawful religious activities and observances" of Christians. In a recent outbreak in Vardhman Nagar village, a Catholic church was attacked and the Blessed Sacrament desecrated by a mob of Hindus. In Hazaribagh district, demonstrators battered to pieces large crucifixes in a mission.

Chief Minister Sinha expressed his government's determination to give "equal and the fullest possible freedom" to every community and individual to "profess, practice and propagate" their religion. Mr. Sinha

appealed for cooperation in maintaining respect for the "religious susceptibilities" of Christians, and keeping alive India's age-long tradition of religious tolerance. "We on our part shall continue to put down sternly any attempt from any quarter to wound religious feelings or to interfere with the constitutional rights of all persons." A criminal case has been instituted against ring leaders of the Vardhman Nagar outrages. A police post has been established in the village to keep up morale of the terrorized Christian community.

6. Priest Convicted

Jashpurnagau, Jan. 19 (NC) — A Belgian-born priest, who had to "commute" a total of more than 4,000 miles to defend himself, has been convicted on charges of anti-Hindu propaganda. The case involved Father John Van Boxtel, S.J. who was originally charged with "deriding" Hinduism in June, 1953. The proceeding has been cited here as an instance of the methods of harassment allegedly imposed on some Christian missionaries in India. The specific charge against the missionary was that he had "abused Hindus for having converted a Christian to Hinduism. The priest's defense was that the man had been forced to change his religion, and that the instigators of the man's conversion had brought up a false case against Father Van Boxtel. Convicted by a Moslem judge, Father Van Boxtel was fined the equivalent of 20 dollars.

7. Red Literature

Ankamaly, Jan. 19 (NC) — Free Catholic literature in the vernacular is one of India's most urgent needs, because "while America is feeding the stomach of India, Russia is feeding its head and heart with Communist literature," according to the editor of a Catholic monthly here. Father Joseph Mavunkal, who has received the personal commendation of the Holy Father for his Malayalam-language magazine called Amma (Mother), said that Communists are flooding India with their magazines and books. The Syro-Malabar Rite priest of Travincore-Cochin State founded Amma in 1950 as an organ primarily aimed at keeping Indian women conscious of the ideals of Christian motherhood and wifehood. Father Mavunkal said, however, that the project is greatly handicapped by the fact that it has no print-

ing press of its own, and he has to travel 20 miles every Monday to correct proofs and supervise printing. He has issued an appeal for contributions toward the \$5,000 he needs to buy a small printing machine, so he can increase the free distribution of Amma among the poor mothers of South India.

8. Archbishop's Funeral

Ernakulam, Jan. 19 (NC) — Bishops of three different rites took part in funeral services for Archbishop Augustin Kandathil of Ernakulam, who had served as Metropolitan of the Syro-Malabar Rite hierarchy since 1923. The prelate who was 82 died (January 10) after a brief illness from a heart ailment. The day he was interred in the crypt of his cathedral, the Pontifical Requiem Liturgy was sung in the Syro-Malabar rite by Bishop Mathew Kavukatt of Changanacherry. Then, in an impressive ceremony, the Archbishop's body was taken to the cathedral's main altar. The coffin touched the altar three times in token of farewell before being taken out and conveyed in mammoth farewell procession through the streets. The sermon at the funeral Mass was preached by Archbishop Benedict Mar Gregorios, Syro-Malankarese Archbishop of Trivandrum, who had earlier led the faithful in prayers as the prelate's body lay in state in the cathedral. Another who offered prayers during the 24-hour vigil, in which an endless stream of mourners filed past the catafalque to kiss the Archbishop's ring, was Latin Rite Archbishop Joseph Attipetty, of Verapoly.

As first Metropolitan of the restored Syro-Indian hierarchy, Archbishop Kandathil lived to see his ecclesiastical province expand beyond the limits of Malabar and include more than a million Catholics. Head of a hierarchy which includes six Bishops, Archbishop Kandathil assumed leadership in a wide variety of activities. He started and patronized a number of Catholic publications, including the Malabar Mail, the daily of his See. He worked tirelessly to promote educational and humanitarian institutions; his crowning achievement in this field was the establishment of a degree-granting college at Muvattupusha. He also founded four congregations of native Sisters to staff the many hospitals and dispensaries he established.

9. Election Challenged

Kurnool, Jan. 24 (NC) — A Catholic, B. Rajayya, has been elected to the Andhra legislature to represent the state's backward "scheduled tribes," also known as "untouchables." His election, has been challenged by the defeated Hindu candidate on the ground that as a Catholic he cannot represent the "untouchables." A number of Indian states refuse to include Catholics as members of the so-called "scheduled tribes," claiming that only Hindus can be recognized as members. Mr. Rajayya, a member of the hill tribes of Kondadoras, became a Catholic at the age of nine. Elected to represent the Salur constituency, he is reportedly the first Catholic legislator in India whose election has been challenged on religious grounds.

10. 8th Hospital

Kodarma, India, Jan. 28 (NC) — The eighth hospital in India to be operated by the Medical Mission Sisters, who have headquarters in Philadelphia, Pa., has been opened here. Archbishop Nicholas Kujur, S.J., of Ranchi blessed the Holy Family Hospital, located in an area near large deposits of mica. Workers in the industry will make up a large share of the hospital's patients. The Sisters conduct 12 institutions throughout India and also staff medical centers in Pakistan, Africa, Indonesia, and South America.

11. Three Nuns Refused Entry

New Delhi, Jan. 30 — Three foreign Catholic nuns trained for service in India have been refused visas by the Indian authorities. The nuns are identified as Missionary Sisters of the Queen of the Apostles, a society whose motherhouse is in Vienna. The congregation has established 11 convents in four Indian dioceses where the nuns serve as teachers, doctors and nurses. The three Sisters were refused entry facilities on the ground that "there is no need for missionary nurses in India."

It was not disclosed whether the Sisters' applications for visas were forwarded through the Catholic Bishops' Conference of India which is officially recognized as the sponsoring body for the granting of visas to foreign missionaries. The Conference previously reported the failure of its efforts to secure visas for a number of applicants. During the nine months ending September, 1953, only 33 out

of 96 applications for missionary visas were granted. The rest were either refused or action on them was postponed. During a similar period in the previous year, visas were granted to 65 out of 170 applicants. The Bishops said the policy of the government, as indicated by the steadily growing number of visa refusals, gave them "cause for much anxiety." Meanwhile, the Catholic community of Tuticorin has expressed gratitude to Prime Minister Jawaharlal Nehru for the part played by him in voting down a recent bill proposing a ban on religious conversions in this country.

12. Despair Before Conversion

Jagdishpur, Feb. 9 (NC) — "Should I seek God in a society in which I cursed Him, or in one in which I praise Him every day? You tell me, Sir, whether by becoming a Christian I have done right or wrong." So spoke a convert to the chairman of the state government committee inquiring into charges of "forced conversions" against Christian missionaries. The witness is a blind man who testified immediately after the committee heard Hindu criticism of missionaries for allegedly using "fraud and monetary temptations" to make converts. The man told the committee that he had been made totally blind by smallpox and was left in abject misery with two motherless children to feed. He took to begging, but after a few months people became indifferent and alms became more and more meager.

The crisis came when, after four days of stark hunger during torrential rains, the cries of his starving children drove him out once again in search of alms. But the doors again were closed to him, the witness recalled. In despair, he stood on the public road and began cursing God. "What sort of God are you?" he cried. "Here I and my children are without a single morsel of food for so many days that we are almost unconscious. Why did you create us? Is it for this kind of pain?"

Hearing his cries, the convert said, a passerby took him to the mission of Jagdishpur, where the missionaries provided a home for him and his children. He told the committee: "I begged these missionaries to receive me into their society and make me a Christian, for here I found the goodness and kindness which I had associated with God. Is it wrong to get out of a society where people

are indifferent to suffering and sorrow and enter a society where there is kindness and care? I now bless God because I find Him living in the kindness of people like these missionaries."

13. Catholics and Yoga

Bangalore, Feb. 16 (NC) — An association has been formed here to integrate the famous Hindu cult of Yoga into the Catholic way of life. The Catholic Yoga Sadhaks Association will strive to fit Yogi exercises into the life of Catholic young men here. The association has obtained the services of a Catholic missionary who will explain to the members the elements of Yogic culture with demonstrations of the more important "asanas" (postures).

Yoga is the celebrated Indian ritual developed centuries ago by Hindu rishis (ascetics) as a means of toning up the system. The method includes a number of unnatural postures which are said to be invaluable in preparing the system for an intense intellectual and spiritual life. Among the most popular of the "asanas" is the "shirshasana" (standing on the head), which is reportedly practiced daily by India's Prime Minister Jawaharlal Nehru.

14. 60th Catholic College

Ahmedabad, Feb. 16 (NC) — The 60th Catholic college in India will be opened for classes in June by Jesuit priests of the Ahmedabad diocese. It will be named after St. Francis Xavier. The cornerstone, laid by Bishop Edwin Pinto of Ahmedabad, contain relics of the patron saint as well as of St. Ignatius Loyola.

15. Jesuits Ordained in Indian Rite

Shembaganur, Feb. 21 (NC) — The ancient Syro-Malabar Rite has been used for the first time in the ordination of Jesuit deacons. Ceremonies raising a group of 13 young men to the Jesuit diaconate were conducted in the rite which is followed by more than a million Catholics on the Malabar coast of South India. The ceremonies were conducted by Syro-Malabar Bishop Joseph Perakkattil, administrator of the Archdiocese of Ernakulam. A privilege granted in 1949 ruled that Syro-Malabar Catholics need not change over to the Latin Rite on joining the Jesuit order. It is believed that the ruling

is the first action toward eventual establishment of a Syro-Malabar section in the Jesuit community in India.

16. Indian Sisters

Jamalpur, Feb. 21 (NC) — Seven Indian women became members of the Cleveland Province of the Sisters of Notre Dame and received their habits at ceremonies here. Drawn from four Indian dioceses, the Religious were invested at the Notre Dame Sisters' first such ceremony in India. The newly-invested nuns chose for their religious names titles of Our Lady in Sanskrit, the classical Indian language, in memory of their entering the novitiates during the Marian Year. The names chosen, among scores of Marian appellations in Sanskrit, were: Tara, Nirmala, Amala, Sushila, Vijaya, Karuna and Jyoti. The Notre Dame Sisters came to India in 1949. They operate a high school, a flourishing dispensary for the poor, and an aspirants' school. They also teach at parish middle schools, all in the Diocese of Patna.

INDONESIA

1. Catholics 1.3 per cent of Population

Djakarta, Feb. 2 (NC) — Catholics in Indonesia number 1,076,318, or 1.3 per cent of this nation's approximately 80,000,000 people, according to new statistics released here by the Papal Internunciature. An estimated 90 per cent of Indonesians are Moslems. Protestants total an estimated 1,500,000. Close to half of Indonesia's Catholics — 530,102 — are concentrated on Flores, an island of 16,450 square miles in the Lesser Sundas. The rest are scattered throughout the remaining area of 889,102 square miles.

Serving Indonesian Catholics are 1,085 priests, 140 of whom are Indonesians. There are 562 Brothers and 2,406 nuns. The Church operates 2,017 schools at various levels attended by a total of 325,616 students. Of these schools, 1,714 are primary schools with an enrollment of 282,268 pupils. The country's 28 seminaries have 1,379 students. Catholics also run 61 hospitals and 54 orphanages. There are 31 Catholic periodicals in the country. The Church in Indonesia is divided into 23 apostolic vicariates and 6 apostolic prefectures.

The Internunciature here also released Catholic statistics for the diocese of Dili,

which comprises the Portuguese possessions on Timor Island. Of Timor's 453,000 people 63,324, or about 14 per cent, are Catholics. They are served by 38 priests, four Brothers and 34 nuns.

2. Internuncio Presents Credentials

Djakarta, Feb. 20 (NC)—Archbishop Domenico Enrici has presented his credentials as new Papal Internuncio to Indonesia to President Achmed Soekarno. President Soekarno said at the ceremony that the appointment of Archbishop Enrici was a manifestation of the freedom of religion "that is fully observed within the Republic of Indonesia. It did not escape our notice that a considerable number of Indonesian Catholics actively contributed to the high aims of the entire Indonesian nation in our struggle for independence as well as in other activities for the betterment of the Indonesian people."

President Soekarno asked Archbishop Enrici to convey to His Holiness Pope Pius XII "the greetings and high esteem of the Indonesian people." The new Internuncio said that the Catholics of Indonesia "with their proven loyalty to the best interests of their country, with their activities, especially in the fields of education, charity and social affairs are a source of moral and spiritual strength to the Republic of Indonesia. I am convinced that your government . . . will always accord them, not only full freedom to practice their religion, but also whatever help they may need."

3. Prefecture Apostolic of Ketapang

The 1955 report of the Prefecture, entrusted to Dutch Passionists, gives these figures:

Priests, 16; Lay-Brother, 1; Sisters (Augustinian) 8.

Catechists, 20; Teachers, 27; Doctor, 1.

Catholics: 1954 — 2,137; 1955 — 2,570.

Catechumens: 1954 — 1,979; 1955 — 3,042.

Children in Catechism Classes: 1,418.

Baptisms: Adult — 161; Infant — 252.

Confirmation: 99.

Matrimony: 29.

Communions: 43,867.

Churches & Chapels: 16.

Primary Stations: 6; Secondary Stations, 29.

Elementary Schools: 14; Pupils: Boys, 817; Girls, 388.

JAPAN

1. Apostolate of the Press

Kobe, Dec. 24, 1955 (AIF) — The Society of the Sisters of St. Paul which was founded in Italy in 1914 with the special aim of furthering the apostolate of the press has now opened a new house in Kobe, its fourth establishment in Japan. The Sisters first came to Japan in 1948. At present they number about one hundred, inclusive of novices, in Japan. Twenty-five of their number are Japanese. The Sisters who have taken up residence in Kobe will try to make Catholic books known not only to those that come to their bookstore but also to others through family visits.

2. Over 100,000 Students

Tokyo, Jan. 17 (NC)—Well over 100,000 students are enrolled in Catholic schools in Japan, a new booklet published here shows. The publications, issued for the Education Department of the National Catholic Committee of Japan, reveals that ten per cent of the students are Catholics. Among the various institutions under Catholic direction are six universities, 69 high schools, 73 "middle" schools, 44 primary schools and 258 kindergartens.

3. Magazine on Social Justice

Tokyo, Jan. 17 (NC)—Father William A. Kaschmitter, M.M., is to leave soon for Formosa, Hongkong, India and Europe to meet possible collaborators for a projected magazine devoted to international social justice. Founder of Tosei News, the official Catholic news service of Japan, Father Kaschmitter announced last month he was resigning as its editor in order to concentrate on the study of world social justice. Ordained in 1924, he was assigned to Manchuria after eight years of teaching and research on the history of the missions at Maryknoll. From 1937 until he was interned during the war, he was director of Lumen News Service in Peiping. He was assigned to Japan in the Fall of 1946.

Father Kaschmitter is author of a plan to relieve pressures in overpopulated countries by having land-rich nations agree to rent unused farm lands for agricultural purposes. The plan, which would be similar in effect to oil concessions granted by some nations to

foreign oil companies, has won the backing of the National Catholic Rural Life Conference in the U.S.

4. 45 Years in Japan

Takarazuka, Jan. 17 (NC)—Some 1,400 persons assisted at the funeral Mass of Mother Hermanna Mayer, German-born Religious of the Sacred Heart who spent 45 years of her apostolate in Japan. Mother Mayer, sister of Father Rupert Mayer, S.J., foe of the Nazis whose cause for beatification is being advanced in Rome, died (December 39) at the age of 78. Bishop Paul Y. Taguchi of Osaka preached the sermon at her funeral, which was held in the new gymnasium of Sacred Heart School. The Mass was offered by Father Friedrich Braun, S.J., an Osaka pastor. A native of Stuttgart, Mother Mayer died in the convent she established here; she served as superior for more than three decades. Mother Mayer's brother, often called the "Apostle of Munich," died in 1945 after suffering as a Gestapo prisoner during much of the Nazi regime.

5. Return as Missionaries

Tokyo, Jan. 20 (NC)—Two veterans of the war with Japan have returned to this country, but this time as missionaries of peace. They are Maryknoll missionaries, Father James W. O'Neil, of Omaha, and Father Robert R. Zahn, of Tacoma, Wash. Both priests served with the Army in the Asiatic Pacific Theater during World War II, and later served with the Army of Occupation in Japan. After their discharge and return to the States, the two men entered Maryknoll Seminary to study for the priesthood. They were ordained in June, 1955, and assigned to the Maryknoll missions in Japan. Both men report they first received the idea of a mission vocation after seeing the work of missionaries during their service in Japan.

6. Envoy to Holy See

Vatican City, Feb. 4 (NC)—The new Japanese Minister to the Holy See, who is expected to arrive here soon, is the first Catholic to be assigned to this post since the institution of diplomatic relations between the Holy See and the Japanese government. The new Minister, Senjin Tsuruoka, became a Catholic in 1945 while serving as secretary

to the Japanese embassy in Paris. He has served as secretary at the embassies in Switzerland and Turkey. At the time of his appointment as Minister to the Holy See he was a member of the Planning Council of the Japanese Ministry of Foreign Affairs with the rank of Ambassador. Mr. Tsuruoka, 49, received his primary and secondary school education at the Marianist Morning Star School in Tokyo. He is also a graduate of the Imperial University in Tokyo. He is married, but his wife is not Catholic. At the Vatican, Mr. Tsuruoka succeeds Takajiro Inoui who was transferred last year to the post of Ambassador to Argentina.

7. Chief Justice Visits Pope

Vatican City, Feb. 9 (NC)—One of Japan's foremost Catholic laymen, Kotaro Tanaka, president of the Japanese Supreme Court, was received in a private audience by His Holiness Pope Pius XII with his wife, Mrs. Mineko Tanaka, also a Catholic. Dr. Tanaka, who is president of the Italo-Japanese Association, also visited the offices of the Sacred Congregation for the Propagation of the Faith, where he conferred with Pietro Cardinal Fumasoni Biondi, Prefect of the congregation, and Archbishop Pietro Sigismondi, congregation secretary. Now on a world tour which will take them to the United States and to the International Catholic Cultural Conference in the Dominican Republic beginning February 28, the Tanakas visited what is believed to be the original tomb of St. Thomas the Apostle, in India. The Japanese Chief Justice served Mass at St. Thomas Mount in Madras, where, according to a tradition, the Apostle suffered martyrdom in 72 A.D. Present at the Mass were Mrs. Tanaka and the Japanese envoy to India, Ambassador Yoshizama.

8. Jesuits Open School

Hiroshima, Feb. 13 (NC)—Jesuits from the California province have opened a new junior high school here. They will build a senior high school in time to accommodate the first graduates of the junior high school.

9. Catechetical Center

Fukuoka, Japan, Feb. 14 (NC)—The marketplace of this town will soon become the catechetical headquarters for the Eucharistic Missionaries of the Most Holy Trinity.

The Sisters have found that many merchants in the market place, who would like to take instructions in Catholicism, are unable to leave their stalls and shops. So at 1:00 P.M. when customers are scarce and the vendors are free the Sisters will give their instructions at their new headquarters.

10. Seminarian Ordained in Germany

Tokyo, Feb. 26 (NC)—A Japanese seminarian whose mother and sister are nuns was ordained on February 25 in Aachen, Germany, where he was assigned to complete his theological studies. He is John H. Sakuma whose mother is a nun at the Carmelite convent in Tokyo and whose sister, a member of the Congregation of the Sisters of St. Paul of Chartres, teaches English in a secondary school in Gora, Japan. His father died when he was a child.

KOREA

1. Film on Korean Martyrs

Seoul, Feb. 2 (NC) — A film depicting the lives and times of the Korean martyrs is drawing capacity crowds at a downtown theater here. It is the first film of its kind to be produced in Korea. Foreign religious films, generally with a Catholic theme, are sympathetically received by Korean moviegoers. Films such as "The Song of Bernadette," "Joan of Arc," and "The Story of Fatima" were big hits in Korea. As an explanation of this exceptional interest, one film critic said the suffering and privation highlighted in these religious films are so much part and parcel of the ordinary Korean's heritage that he has no difficulty projecting himself into each celluloid scene—the secret of every successful movie. This current film, "Korean Martyrs," was produced by a non-Catholic but has received favorable Catholic reviews. It is understood to be the forerunner of other films in the same vein. Seventy-nine of the Korean martyrs are beatified. Most of them died in the widespread persecution of 1866.

2. Bishop Returns 'Well Satisfied'

Seoul, Feb. 18 (NC)—Back home after a four-month tour of western Europe to seek more missionaries for Korea, Bishop Paul M. Ro Vicar Apostolic of Seoul said he was "well satisfied" with the success of his mission. He

said one or more new societies will be working in Korea before the end of this year. At the present time only five foreign mission groups, including two sisterhoods, are helping in Bishop Ro's vicariate, the largest in Korea. Less than 100 priests, foreign and native, care for its 75,000 Catholics. The total population in the vicariate is more than 5,000,000.

3. Leper Colony

Seoul, Feb. 18 (NC)—At an age when most men look forward to a restful retirement, 68-year-old Maryknoll Father Hubert Pospical has arrived in Korea to direct the care of some 250 lepers in a Catholic colony near here. His assignment is his own choice. He turned down a chaplaincy in a well established orphanage. The colony for lepers was established after World War II. Father Pospical said until now little provision had been made made for the schooling of some 50 children of the lepers. He plans to give care of the children top priority. Father Pospical entered Maryknoll as a World War I veteran. He worked for 17 years as a missionary in Korea and served in Hawaii for seven years.

Accompanying Father Pospical to Korea was Maryknoll Father John Coffey. Father Coffey served as a missionary in Korea from 1937 until he was expelled by the Japanese in 1942. He is slated to take over a parish in Chungchong province. The arrival of the two priests boosts the number of Maryknollers in Korea to 21 priests and three Brothers.

PAKISTAN

1. 80% of Patients Non-Catholic

Karachi, Jan. 23 (NC)—Non-Catholics made up 80 per cent of those admitted to Holy Family Hospital here during 1955, according to the annual report. The hospital is run by the Medical Mission Sisters, whose motherhouse is in Philadelphia, Pa. A total of 2,625 people were admitted to the hospital during the year, and an additional 13,235 were treated as out-patients.

2. Draft Constitution

Karachi, Jan. 30 (NC)—Pakistan's leading Catholic paper, The Christian Voice, has given qualified approval to the country's draft constitution despite provisions it described as

"politically retrogressive." These include a clause declaring Pakistan an "Islamic Republic," where no non-Moslem can be the head of state and where no laws repugnant to Moslem religious scriptures can be enacted. The draft constitution proposed that non-Moslems be given the right to profess and practice their religion, but not to preach it. The Christian Voice pointed out that this clause, acted upon in a narrow and intolerant spirit, takes away from minorities the right to make converts and from Moslems the right to change their religion. This can be the cause of much hardship and injustice, the paper declared. The paper congratulated the constitution makers on rejecting an earlier proposal suggesting that Moslem priests sit in the supreme court to decide whether a particular law conforms to Islamic religious principles.

3. Tighter Film Control Code

Lahore, Feb. 6 (NC)—The West Pakistan government has taken action toward a tightening of its already strict rules on possibly objectionable films. The provincial government is considering a "comprehensive revision of the film censor code to bring it in line with the "spiritual, moral, cultural and traditional heritage" of the country. A press note seeking public views and reactions on the proposed revision has been released here. The film code, already the subject of criticism from film producers for alleged over-strictness, contains more than 50 objections under which a particular film may be banned. A 1949 amendment of the code extended the scope of the ban to anti-religious and anti-national films.

4. Architect Ordained Priest

Karachi, Feb. 16 (NC)—The architect responsible for the designs of most of the Catholic buildings in Karachi, Pakistan's capital, has been ordained here, a priest of the Franciscan Order. He is Father Hilary Lardenoye. As official architect of the Karachi archdiocese, he drew the plans for most of the schools, colleges and hospitals in Karachi and in various other parts of the archdiocese.

PHILIPPINES

1. Possible Loss of Tax Exemption

Manila, Jan. 19 (NC)—Tax exemptions

for Catholic schools will end if the proposed revision of the Philippine tax code is passed by Congress. The existing code grants tax exemptions to associations organized for religious, charitable, scientific, athletic, or cultural purposes as well as to non-profit schools. The new code proposes the elimination of the tax exemption privilege to non-profit schools, the bulk of which are conducted by Catholics. The new draft of the tax code will be submitted to the Philippine Congress at this year's regular session, slated to start on January 27. The draft will be subjected to public hearings before being submitted to Congress in the form of a bill.

2. Urges Embassy at Vatican

Manila, Jan. 20 (NC) — President Ramon Magsaysay of the Philippines will urge the creation of a separate Philippine embassy to the Vatican it has been announced here. The plan is reported to have the support of the Philippine cabinet and of leaders in Congress. At present the Philippine Ambassador to Spain, Manuel V. Moran, said that "it is a sad spectacle to see that pagan countries surrounding the Philippines have either a permanent embassy or legation at the Vatican while the Philippines, the only Catholic country in the region, has none except as a small appendage to the embassy in Spain."

3. Funeral Attended by 15,000

Novaliches, Jan. 21 (NC) — The body of Father John P. Delaney, S.J., was laid to rest in the Jesuit cemetery here after a two-mile-long motorcade escorted it here from Manila after one of the biggest funerals in Philippine history. An estimated 15,000 persons attended the funeral of the chaplain of the University of the Philippines in the Chapel of the Holy Sacrifice, which he had completed and blessed only a few days before his death (on January 12). Born in Liverpool 50 years ago, Father Delaney was brought to the United States as a child and grew up in Brooklyn. He was a member of the New York Province of the Society of Jesus, and served on the staffs of America magazine and the Vatican Radio before he was assigned to the Philippines in 1945. In accordance with Philippine custom, the funeral was in the afternoon, following recitation of the Office of the Dead. In the morning, Archbishop Rufino Santos of Manila offered the first

Requiem Mass in the new Chapel at 6:30, and other Masses followed until about noon.

4. American to Head House of Theology

Baguio, Jan. 31 (NC) — Father Paul W. O'Brien, S.J., of San Francisco, has been named rector of Bellarmine College, house of theological studies for Chinese Jesuits here. Prior to his new appointment Father O'Brien served as vice-visitor of all Jesuits connected with mission work in China. Bellarmine College, originally located in Shanghai, was moved here after the Communists seized power in China.

5. New Student Chaplain

Manila, Feb. 4 (NC) — Father Pacifico Ortiz, S.J., has been appointed Catholic chaplain of the University of the Philippines to succeed the late Father John P. Delaney, American Jesuit who died last month. Father Ortiz, who resigned as Regent of the Ateneo de Manila college of law to take over his new duties, once served as spiritual adviser and confessor to the late President Manuel L. Quezon. He was with President Quezon during his escape from Corregidor to Australia by submarine in the early days of World War II.

6. New Nursing School

Davao, Feb. 10 (NC) — The first Catholic nursing school on this island is now being built. The school will be part of St. Peter's Hospital here, which is conducted by the Dominican Sisters of the Infant Jesus, of Quebec. The Sisters treat an average of 100 patients a day at their hospital. The government requires that a hospital treat between 80 and 100 patients per day before it can start a nursing school. Throughout the Philippines there are 20 Catholic hospitals of which seven are in the Manila archdiocese.

7. Warn Against Sect

Baguio, Feb. 10 (NC) — A joint pastoral letter on Bishops as successors of the Apostles, apparently intended as a warning against a Filipino heretic who calls himself a "Bishop" and has a large following, has been issued here by the Filipino hierarchy. The pastoral, issued after the Bishops' annual meeting, presided over by Archbishop Egidio Vagnozzi, Papal Nuncio to the Philippines, emphasized that no one can rightly claim to be a Bishop if the Apostolic succession has

been broken, that is if he has not been validly consecrated by another Bishop. This is the section of the pastoral, according to observers here, which is directed against the self-styled "Bishop," Felix Manalo, who heads a sect called the Church of Christ.

Felix Manalo, who was baptized a Catholic, founded his sect in 1914 and now has about 90,000 followers. Before 1914 he had become a Methodist, a Presbyterian and also belonged to other Protestant churches. Manalo's sect denies the Trinity, the divinity of Christ, baptism and purgatory. He claims he is the angel mentioned in chapter seven of the Apocalypse who appears "ascending from the rising of the sun, having the seal of the living God." The other four angels mentioned in the same chapter, he says, are Lloyd-George of Great Britain, Clemenceau of France, Orlando of Italy and Wilson of the U.S., leaders of the allied nations during World War I.

The Bishops' pastoral noted that the Apostles understood the need for an official interpretation of the word of God. Therefore, it continued, the Apostles transmitted their authority to others, that is to the Bishops. The possession of Apostolic authority is proven by the historic fact of its transmission. A simple test of the validity of a Bishop's authority, is his obedience to the Holy See. "Our Lord did not start a chaos of contradictory beliefs. His Church has teaching authority. Its members are held together by the bond of faith and accept everything that pertains to its nature."

8. Blesses Radio Center

Manila, Feb. 10 (NC) — Archbishop Rufino J. Santos of Manila blessed Manila's new multi-million-peso Radio Center Philippines. At the ceremony, Mrs. Ramon Magsaysay, wife of the President, cut the ribbon that formally opened the Radio Center to the general public. The new Radio Center, first of its kind in the Philippines and possibly in the Orient, has three studio theaters and seven "floating" studios that are completely cut off from external sounds and vibrations. Archbishop Santos said in his message that "the inauguration of the Radio Center of the Manila Broadcasting Company may well be spoken of in the days to come

as an important milestone in the cultural progress of the nation." He emphasized that people in radio have a chance to mold public opinion and that they should consider this a dedicated apostolate which can contribute to the ultimate perfection of man.

9. Prelate Given Sea-Going Launch

Cebu, Feb. 10 (NC) — The Catholics of this island showed their good-neighbor policy recently when they made a present of a powered sailboat to Bishop Gregorio Espiga, Vicar Apostolic of the island of Palawan. Bishop Espiga who heads a group of 27 priests, mostly Augustinian Recollects, found it extremely difficult to visit the scattered missions on the large island of Palawan until he received the boat. He christened it the "Ave Maria."

10. Against Coeducation

Manila, Feb. 13 (NC)—At the annual Bishops' meeting in Baguio, the Philippine hierarchy said that wherever possible separate schools should be maintained for boys and for girls, especially at the high school level. There are at present 475 Catholic high schools in the Philippines. The greater number of these are coeducational. It is chiefly in Manila where separate schools are conducted for boys and for girls. There are 39 Catholic high schools in the Manila Archdiocese. The Catholic University of the Philippines, Santo Tomas, is coeducational. In the provinces of the Philippines it is virtually impossible to maintain separate schools for boys and girls, due to lack of funds and a scarcity of qualified teachers. Here the coeducational system will continue. The Philippine Bishops also frowned on mixed social gatherings of boys and girls at the high school level. Such gatherings will not be allowed under parochial sponsorship in the future, they said.

11. Religious Instruction

San Francisco (NC) — Religious education of the children is the toughest job facing Filipino Catholics today, according to Father Michael Harrison, Irish-born Columban who worked in Manila three years. "You've got this situation," he said. "The Philippine Constitution and laws permit religious instruction in public schools. President Magsaysay is all for it, and the Commissioner of Education has passed along the order. Nothing

strange about that. The Philippines are a Catholic nation—80 per cent of the people belong to the Faith. But from top to bottom the whole Department of Education is so shot through with anti-Catholics—Masons, mostly—it's almost impossible to put the law into effect."

He said a pastor will see the local superintendent of schools. The pastor asks what time he can have for a religion class. "Here's the answer he'll usually get. 'How about 7 a.m., Father? You know we've got a pretty full curriculum, and, well, it's going to be frankly tough working your class in. Of course, if you'd rather have 4:30 in the afternoon.' At 7 a.m. the kids are just getting out of bed, and at 4:30 p.m. they ought to be washing up for dinner."

Father Harrison, who was N.C.W.C. News Service correspondent in Manila, said that the greatest over-all need of the Church in the Philippines is priests. "There are 2,700 trying to do the work of 10,000, and that's just too much to ask. Every Bishop in the islands is crying for more foreign missionaries. The Philippines have 22,000,000 baptized Catholics. Some of them don't see a priest from one year to the next, so you can figure what shape they're in as far as the Sacraments go, not to mention instruction in the Faith."

12. Pope's Birthday

Manila, Feb. 22 (CAP) — March 11, 1956 will bring the climax of a nationwide celebration of the Holy Father's 80th birthday. On that date, in Manila, on altars erected at the Luneta, the Apostolic Nuncio, 30 Archbishops and Bishops will simultaneously celebrate Mass. The decoration of the altars has been assigned to different schools. Diplomats, government officials, police, armed forces, schools, commercial firms, labor organizations, and Catholic associations have been invited as well as the general public. At least 200,000 are expected to be present at this novel ceremony, a crowd that may even reach the half million mark. Holy Communion will be distributed by the Archbishops and Bishops, assisted by sixty priests. The number of Communions is expected to be 30-50,000. The simultaneous Masses will commence at 7 A.M. Archbishop Rosales, Cebu, will preach the sermon.

13. CAP Convention

Manila, Feb. 22 (CAP) — The National Convention of Catholic Action of the Philippines will be held in Davao, May 1-4, 1956. Attending the convention will be officers and members of the National Central Committee, the eleven Mandated Organizations, and the presidents of the thirty Diocesan Central Committees of the nation. This is the occasion when the annual program of Catholic Action is presented and discussed. The theme of the 1956 convention is Parochial Catholic Action, "The Parish Council at Work". Features of the convention will be: 1) Daily spiritual meditation and Mass for the delegates. 2) The reading of a paper on Parochial Catholic Action. 3) Group discussions on the Sacraments and the social and rural program.

14. CA Training Institute

Manila, Feb. 22 (CAP) — During the coming April and May, a training institute for Catholic Action leaders will be held in the dioceses of San Fernando (Luzon), Dumaguete, Tagbilaran and Calbayog (all in Visayan Islands), also in two cities of the diocese of Lingayen-Dagupan (Luzon). The institute will be conducted by Fr. Herman Martens, CICM, Assistant National Director, Dean Jose M. Hernandez, President, and Enrique M. Zafra, Executive Secretary. For the lay leaders the institute will cover these subjects: a) Explanation of Catholic Action. b) Organisational structure in Philippines. c) The Enquiry Method. d) How to organize and conduct the Parish Council. e) Discussion of parochial problems. There will be special sessions for priests.

VIETNAM

1. Bishop Chaplain of Leprosarium

Saigon, Dec. 24, 1955 (AIF) — In the town of Djiring, the Sisters of St. Vincent de Paul conduct a leprosarium where approximately 120 patients receive treatment. They are now building a twelve-bed clinic so that the worst cases may receive hospital care. The Catholic Relief Services (N.C.W.C. USA) has made a donation of 200,000 piastres to pay the costs of labor for this tiny construction. The Djiring leprosarium was founded by His Excellency Bishop Cassaigne,

former Vicar Apostolic of Saigon, when he was the missionary pastor of Djiring. Bishop Cassaigne recently resigned as Vicar Apostolic of Saigon and plans to return to Djiring as the Chaplain in charge of the leprosarium.

2. Praises New Bishops

Saigon, Jan. 17 (NC) — President Ngo Dinh Diem has publicly paid tribute to Vietnam's two new Bishops, Simon Nguyen Van Hien, Vicar Apostolic of Saigon, and Paul Nguyen Van Binh, Vicar Apostolic of Cantho, at a dinner honoring His Eminence Francis Cardinal Spellman during his recent visit here. Both of the new Bishops were among the guests at the dinner. Also present was the President's brother, Bishop Peter Ngo Dinh Thuc, Vicar Apostolic of Vinh Long, who consecrated the new Bishops at a double ceremony last November.

3. Red Violation of Agreement

Saigon, Jan. 21 (NC) — A Catholic Vietnamese ex-prisoner of war, said that his captors would not even allow him to make the sign of the cross. Do Van Bang, a junior officer, and three other officers arrived here from the Vietminh zone on January 12. They had been captured at different periods during the war. According to the Geneva armistice agreement, they should have been released 30 days after the cease-fire in the north, July 27, 1954. The four declared that other Vietnamese prisoners of war are still held by the Vietminh. They know of five officers held in Hanoi. They knew of 13 held in a prison camp in Thai Nguyen province last June. About 100 Vietnamese officers were kept in captivity after the agreed release date, they said. Their camp, known as "Camp 100," was moved to five different places to evade the inquiries of the International Control Commission.

One of the four saw "400 or 500 Vietnamese soldiers" in a prison camp at La-hien in Thai Nguyen Province in September, 1954. At that time the Vietminh claimed that they were holding no more prisoners of war in the north. About 6 months ago, they "released" the officer prisoners whose families were still in the north. Actually the men are virtual prisoners still, according to the four interviewed here. Each family is held

responsible for everything the ex-prisoner may do. He is given no identification papers. Hence he cannot go any distance from his home. He is constantly watched. These men would all have come south if they had been given the opportunity, the four said. Do Van Bang, a Catholic, said that he had been a prisoner of war for three years. The Vietminh never allowed him to attend Mass. "Catholics were not allowed even to make the Sign of the Cross," he said. "Sometimes the Vietminh ridiculed all religion."

Capt. Nguyen Van Nho was taken prisoner at the fall of Dien-Bien-Phu. With other prisoners he was taken on a march 500 miles south to Thanh-Hoa province. It took six weeks. He buried five French soldiers on the march. One, 2nd Lieut. Ty, was stabbed to death because he was too weak to walk. The released men said that they saw Chinese military advisers and Chinese equipment with the Vietminh. They saw Vietnamese officers, prisoners of war, wearing heavy shackles, at hard labor. These were being punished for trying to escape.

4. Communist Methods in Vietnam

Ottawa (NC)—Interest has been aroused in the Canadian minority report dealing with the grim conditions existing in Vietnam. Canada has no intention of withdrawing from this work as long as it can assist in alleviating conditions, even in the face of Communist obstruction of the work of the international truce supervisory commission. Canada is one of three nation members of that commission. The others are India and Poland. The fourth interim report covering the period from April 11, 1955, to August 10, 1955, was submitted to the conference co-chairmen, Foreign Minister Molotov of Russia and Foreign Secretary Macmillan of the United Kingdom.

Made public by the Canadian Department of External Affairs, the Canadian minority report emphasized that organized obstructionist tactics employed by the Communists in northern Vietnam prevent refugees from moving to the non-Communist southern part of the nation. The report is in the nature of a protest against the grim conditions which prevail for persons anxious to move out of Communist territory. Actually some 893,000

did succeed in leaving the Communist north for the non-Communist south despite Communist obstructionist tactics, and while the figure is unofficial there are estimates of upwards of 500,000 who are still in the Communist north against their will.

The Canadian minority report said that "on the strength of about 320,000 petitions from third parties alleging that friends and relations had been forced to move south under pressure, two mobile teams of the Truce Commission had carried out investigations in refugee camps in the State of Vietnam. Some 25,000 out of a total of 121,000 in those camps were contacted by the teams, which reported that there was no evidence of forced evacuation and none of the persons interviewed wished to return to the north. Throughout the 300-day period (for free movement north or south) the commission considered numerous allegations of forced evacuation, but in no instance was evidence discovered to substantiate these complaints.

"On the eve of the expiration of the 300-day period, individuals wishing to exercise their right of option to move south were not in fact being permitted and helped to do so, but in some cases were being prevented and hindered from doing so. An atmosphere of suspicion, fear and rumor, which was in part the natural legacy of the war years, prevailed.

"The reports of the teams also indicated that, as had been the case in the earlier investigations at Phat Diem, Traly, Ba Lang, Lun My, Thuan Nghia and The Ninh, there was good reason to believe that the authorities in the areas visited had taken special measures both before the arrival of the teams and during their investigation to prevent the discovery of the full facts and to prevent effective contact between would-be evacuees and the commission's representatives. Soldiers, political cadres and local militia were frequently stationed in the houses of the Catholic population with instructions to prevent them from leaving their homes to contact the teams.

5. Saigon's First Vietnamese Bishop

Saigon, Jan. 30 (NC) — The sword of persecution drew blood in the family that has given Saigon its first Vietnamese Bishop. An

infant brother of Bishop Simon Nguyen van Hien, the recently consecrated Vicar Apostolic of Saigon, was slain in the persecution of 1885. The Bishop's maternal grandmother and some uncles and aunts on his father's side were killed at the same time. His father, then a young doctor, narrowly escaped. Such family histories are common today among the Catholics of Vietnam, called 'Land of 100,000 Martyrs.' "I grew up amid the traditions of the martyrs," said Bishop Hien; "every night, as a boy I listened to stories about them."

Bishop Hien was ordained in Rome in 1935. After postgraduate studies in Rome and France, he returned to Vietnam in 1940. He taught, was director of a Catholic youth organization and spent four years in parish work, in his native vicariate of Hue. Later he became superior of the seminary. He was head of the 350-pupil Providence Institute, a secondary school, when he was named Vicar Apostolic of Saigon. His episcopal motto is: *Prædicamus Jesum Crucifixum* (We preach Jesus Crucified).

6. Shocking Decision

Saigon, Feb. 20 (NC) — The International Commission for Control and Supervision in Vietnam has made a particularly shocking decision in a case involving some 140 Vietnamese prisoners of war. The decision was a majority one, the Canadians disagreeing with the majority, the Indians and Poles. The prisoners are officers and enlisted men who served in the Franco-Vietnamese forces and were taken prisoner by the Vietminh. Some were taken at the fall of Dien-Bien-Phu, some earlier. Under the terms of the armistice agreement, they should have been returned 30 days after the cease-fire. That is, in north Vietnam, by August 27, 1954. Then they should have been free to come south. Thousands of such prisoners, French and Vietnamese, were never returned or accounted for. These 140 are men about whom their relatives gleaned some information and lodged appeals with the International Commission. The Vietminh blandly explained that these men were actually released in June, 1954, a month before the war ended, but

freely decided to stay in labor camps under the Vietminh.

The Commission by majority vote decided to accept this explanation. It could not avoid finding, however, that the men apparently "had not enjoyed full liberty" to go south. It told the Vietminh that this liberty should now be given. This will remain the emptiest of gestures unless the Commission demands that every man be produced, safeguarded during interrogation (with his relatives) and sent south, if he wishes, under Commission surveillance every minute.

The 26-year-old wife of a Vietnamese lieutenant (both Catholics) travelled up and down north Vietnam seeking word from the Vietminh about her husband. He wrote from a camp near Thai Nguyen, through a relative who is a Vietminh, asking for news of his wife. She went to Thai Nguyen town and sent him, through the Vietminh, a note that he answered the same day. His letter, necessarily cautious, showed that he found life difficult. He asked for such necessities as soap, and said that he did not know when he would be free to come home. A Vietminh official told the wife that her husband was a man of ability and that he ought to stay with the "Democratic Republic." Another urged that he be recommended to adjust himself. The Commission, by majority vote, decided that he had stayed in a Vietminh labor camp of his own free will. It never interviewed him.

The father and mother (Buddhists) of another young Vietnamese officer-prisoner received a letter from him dated last March, which says: "As regards my return, I cannot say what has happened, since the people here have not the authority to decide. I am not at liberty here and therefore cannot write much." The Commission by its majority vote decided that he was not being held a prisoner, either. Under the pressure of inquiries, the Vietminh released some 17 of the men and allowed them to come south, since last summer. Twelve of these signed a statement that the two mentioned above were being held prisoners. The Commission has apparently brushed that statement aside.

LETTRE DE FAMILLE

LE catalogue des souffrances de Saint Paul, à l'Épître du Dimanche de la Sexagésime, ne gagnerait pas de prime dans le journalisme moderne. Brutal qu'il soit, il manque de sensationnel. Ce qu'en tireraient nos feuilles quotidiennes, il est effarant d'y penser. Ce qu'il ne dit pas non plus, ce sont les tristesses, les craintes, les angoisses, les peurs et le trouble continu des chrétientés qui l'aimaient tant, ni la Foi extraordinaire et l'atmosphère de Joie et de Confiance dont vivaient la Primitive Eglise.

Les nouvelles sont décidément mauvaises. Procès, jugements populaires, nouveaux emprisonnements, ces derniers mois furent sombres. Ce qui est plus grave, on parle d'individus brisés, de résistance écrasée; et d'un ton pessimiste vaguement définitif. On ne dit pas encore que c'est la fin, mais . . .

Les deux d'Emmaus disaient au moins: "Sperabamus . . ." Et la réponse date de deux mille ans qui devrait toujours illuminer nos esprits et rectifier nos pauvres interprétations des petits faits de tous les jours: "Oh, stulti et tardi corde!"

Nommons le Paul. Séminariste, adolescent aux yeux vifs, espiègle souvent et un peu turbulent. Certains doutaient . . . Je l'ai mieux connu prêtre. D'apparence frêle, pâle encore, mais mûri, et de toute son énergie donné au Seigneur, il gardait un charme distingué, et son parler précis et nuancé révélait la fermeté lucide de son caractère.

La direction d'une école le plongea dans de continuelles vexations: terrains, taxes, etc. Paul vint voir son Evêque et résolut de protéger les droits de l'Eglise et la vérité, et d'accepter les conséquences. Je le revois encore au départ, les yeux souriants mais décidés. Il partait pour . . .

Six mois dans un cachot primitif d'une prison de campagne. Puis jugement public et sentence: deux ans de travaux forcés.

Il revint au printemps de 1953, souriant et décidé. Son père étant en prison pour refus d'adhésion à l'"Eglise Patriotique", seule, sa vieille mère était là, courageuse et simple, ignorante de l'héroïsme de leur exemple.

Ce qu'il me raconta est indicible. Il

fut l'un des millions de prisonniers qui creusèrent à la pelle un canal de 200 mètres de largeur et de 20 de profondeur, de la Rivière Huai à la Mer. Les premiers six mois, il récitait par coeur la Messe. Puis le travail de forçat l'épuise, l'abrutit. C'est à peine s'il peut méditer, par bribes, et dire le chapelet. Il offre tout, et travaille. La nourriture est suffisante, mais le travail engourdit. Douze heures, et l'on tombe sur la paillasse.

L'anonymat, la vie de troupeau, l'épuisement de l'effort, une espèce de torpeur envahit l'esprit. On s'enlise. On végète. Parfois une brutalité secoue. Un jour, un éboulis ensevelit trente six forçats. Ordre immédiat d'évacuer. Quand on revint au travail, le lendemain, l'éboulis était là, intact. Ces images jettent des lueurs dans le cerveau. On se voit plein de rancœur, parfois de haine, mais surtout d'une immense pitié pour ces multitudes peinant dans la nuit, sans espoirs. Puis la fatigue, comme le sable, recouvre tout. On s'éreinte, s'épuise, on peine, on vit.

Après un mois de repos, Paul se relance. Il faut réactiver le cerveau. Toujours décidé, il se prépare à la bataille. Son influence, vite, porte ombrage. Deux ans durant, il lutte, exhorte, console, soutient. En septembre dernier, un mot: "Toujours heureux, solide, et souriant. Mais ça ne peut durer. Priez bien, quand vous apprendrez . . ."

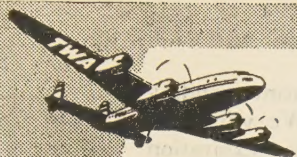
Une lettre du 6 mars 1956, sur ma table: "Paul, de nouveau en prison". Avec un confrère, il rejoint l'ancien directeur du Collège, in catenis depuis 1951.

L'ampleur de la persécution récente nous atterre. Mais la vue des persécutés (et l'on en sait beaucoup) doit NOUS soutenir.

Quand la petite chrétienté releva Saint Paul, "laissé comme mort", ou quand il fut rapporté ensanglanté par les fouets ou la bastonnade, on qu'on apprit un soir qu'il était en prison, il y avait de quoi douter de l'avenir.

Prudence humaine, raisons historiques, défaillances nombreuses, statistiques, etc., oui, je sais, mille raisons justifient le pessimisme fatigué. C'est justement là qu'il a tort.

La réponse était, et reste: "Stulti et tardi CORDE!"



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